

EXTRACTS



Divers ancient TESTIMONIES of FRIENDS* and others, corresponding with the Doctrines of *Christianity*, recommended to the Consideration, *first*, of MINISTERS. *Secondly*, ELDERS. *Thirdly*, To every Member of the Church, who makes a plain outward Appearance ; as a Touch-stone from the Spirit of Christ, through his Servants, to try our Practice by ; *first*, In the Education of our Children, and Instruction of our Families in Religion. *Secondly*, In getting and spending Riches ; in Buildings, and furnishing them and our Tables. *Thirdly*, In Marriages, and costly Entertainments at the same. *Fourthly*, In paying Tithes. *Fifthly*, In Trades or Occupations, and Merchandize.

The Introduction.

Dear Friends, Brethren and Sisters,

IT is in my Mind, by way of Introduction to the following EXTRACTS, to remind us of one of the principal Ends of our peculiar Call by the Spirit of God, from the Spirit of the World, to be a People separate from the many religious Names, as well as their corrupt Nature ; called of God, (to exhibit an Example of Righteousness to the World)

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and blessed above all the Families of the Earth with a clearer Manifestation of the Will of God, through the Light, Grace and Truth, which comes by Jesus Christ. And for what End was this larger Share of Light and Knowledge communicated to us? Did the Lord choose us out of the World, because we were more holy than others, and therefore merited his especial Regard? No verily: But on the contrary, we were by depraved Nature Children of Wrath as well as others, and under the same Law of Condemnation for Sin, having run with them to the same Excess of Riot in the Time of our Ignorance, and therefore were not in a Condition to choose the Lord Christ for our Portion; but it was with us, as he said to his immediate Disciples, *You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth Fruit, and that your Fruit should remain. I have chosen you out of the World, and therefore it hateth you; but you know it hated me before it hated you, because I testify of it, that the Works thereof are evil.*

And as divine Wisdom, in all Ages, was pleased to make use of Instruments to effect his holy Purposes, as well as to be Witnesses to the powerful Operations of his Hands, which caused them to display his Glory, Might, Majesty and Dominion, and to shew forth his Praise in the Beauty of his Holiness, offering Praise in the right ordering of their Conversation: For this very Purpose did he choose the MINISTRY, in the Time of the Revival of divine Knowledge, and breaking forth of the true Light among us as a People, and ordained them to testify against the World, its Corruption in Religion, Manners and Practice; *chosen*, as says the Apostle, *to be a peculiar People, a royal Priesthood, anointed and sanctified through the Truth*; or truly sanctified, to minister and witness both of the Things which they had seen, and those Things in which the Lord should
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or would appear to them ; *to open the Eyes of the Blind*, closed by the God of this World ; *to turn them from Darkneſs to Light*, and from the Power of Satan to God, that they might receive Forgiveness of Sins, and an Inheritance among them that are ſanctified by Faith in Chriſt. Divine Wiſdom farther deſigned we ſhould be as *the Salt of the Earth*, to ſeaſon Men by our ſavoury Converſation, and to be *the Lights of the World*, that others might be directed thereby in the living Way to the Kingdom of God ; *a City* ſet in an eminent and conſpicuous Situation, that could not be hid ; in Dignity above all others, uniform, compact and conſiſtent ; at Unity with its Self ; govern'd by Laws and Maxims founded in the Light and Truth, which inſtructs and requires the Inhabitants of *Zion*, the holy Hill of the Lord, to glorify God in whatſoever they put their Hands unto, that thereby others might be incited to believe in the Light through their Word, or the powerful Influence of their truly *Chriſtian* Practice and Example, that at length theſe alſo might bring forth much Fruit to the Praise and Glory of God.

Was this then one great Purpoſe of our high and holy Calling, as a *Chriſtian* Society in general, and the *Ministry* in particular ? Moſt certainly yes. Then it is evident, that our Concern for temporal, ſpiritual, and eternal Things, is not to be limited to ourſelves ; no Man is born merely for himſelf, and no Man lives or dies to himſelf ; but his Life and Death hath a Tendency to promote Good or Evil. Our Views were intended, by divine Wiſdom, to be directed in the firſt Place, to the Honour of God ; in the next, to our own Benefit, and the Good of our Brethren and fellow Creatures ; and therefore the Apoſtle enjoins the *Chriſtian* Converts, *to do all Things to the Glory of God* ; and cautions them againſt *ſeeking only their own Things*, but bids every Man *look alſo on the Things of others* ; which he thus farther

explains, *Let no Man seek his own, (altogether) but every Man another's Wealth, Welfare, or Profit, in Temporals as well as spiritual Things.* Here then is the religious Justice due first to God, and next, from one Member of the *Christian Church* to another, as well as to Mankind in general. And how much greater is this Obligation on *Ministers* and *Elders*, to whom the Care, Instruction, exempling, feeding and Oversight of the Flock, Family or Church of Christ, is committed? In this Sense, every one is obliged to be his *Brother's Keeper*: An awful and momentous Charge indeed! How great then must be the Guilt we lie under, if we discharge not this sacred Trust committed to us by God himself? How cautiously then ought *Ministers* and *Elders*, &c. to walk in all godly Fear and Circumspection, as Ensamples to the Flock, not only in *Word* and *Doctrine*, but in that which speaks the most effectually and convincing, in *Life* and *Conversation*, or *Practice*, giving no just Occasion of Offence to *Jew* nor *Gentile*, nor to the Church of Christ, to speak Evil of Dignities, or the Dignity of our holy Profession? I say, it highly behoves *Ministers* and *Elders* to be *blameless in all Things*, walking conformably and consistent with the Doctrines of Christ and his Apostles, adorning the Gospel in all Things; otherwise they are not properly qualified to example, exhort, counsel, caution, reprove and rebuke, with all Authority, the Backsliders, Gainsayers and Unfaithful in the Church; for whom it hath long been the earnest Travail of my Soul, Night and Day, that they might come to witness Redemption from the Spirit of the World, by which they have been so long held in Bondage: And in a particular and especial Manner hath my Spirit in great Fervency been engaged, that the *Ministry* might be *blameless*; that those who have a Dispensation of the Gospel committed to them, might be preserved faithful in every
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Branch of our *Christian* Testimony, kept by the Direction and Leading of the Spirit of Truth in the holy Way of Truth, and out of all Error; that they might act consistent with the Dignity of their high and holy Vocation, forbearing to do any Thing against the Truth, but every Thing for its Promotion and Honour, whether in eating, drinking, clothing, buying, selling, marrying, or giving in Marriage, building Houses, and furnishing the same; that all and every Action of our Lives might glorify God, or at least, in all these Things that we be careful not to dishonour him. In such a Case, I am persuaded the Gospel Power would run and be glorified; Men would say, *God is with us of a Truth*; and the Uncircumcised in Heart and Ear would hear, if Practice and Example spoke more generally in those who think themselves more reformed than others: There would be now, as formerly, many taking hold of the Skirt of the true *Jew*, saying, *Now we believe*; not because we have heard the Doctrines of the Gospel preached by you, but the powerful Influence of your truly *Christian* Practice we cannot resist; we are now sensible you believe the Truths of the Gospel, for the Work's Sake which accompanies your Faith. In such a Case, the People would not retort as now they do, *Such a one*, say they, *preached to himself this Day*.—Another we hear crying, *aye! So say, so do*.—A Third look at *the Pride in their Families*.—A Fourth observe *such and such Grandeur*.—A Fifth look at *their Love of the World, and earnest Pursuit of Riches*.—With many more such like Retortions, which proceed from the Mouths of many of the Members of our own Society.

And here let us give a little Attention, and hear the World speak; for neither will they believe our Report: Says one, *Now you Quakers have convinced us your Principles are right, you are leaving them yourselves*:

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yourselves : Where's your Contempt of the World ? How can you speak against the earnest Pursuit of Riches ; for who more earnest to accumulate Wealth than your People ? Where's the Self-denial you pretend to ? Don't you gratify the Lust of the Eye, and Pride of Life, though plain, yet in rich and costly Silks, and the finest of Linen ? Do you call this Self-denial ? And then, what Time do you take to dress yourselves in your plain Nicety and Exactness ? We are not half so long putting on our Finery. Again, one asked, How we could pray that the Vanities and Glories of the World might be stained in the Eyes of the People, which she heard pray'd for in a Meeting, and when she came out made this Remark ; You both make and sell these Vanities. Another said, We have no Scruple about these Things ; but how you that have, and yet make and sell them, is a Wonder to us. Another, purchasing some vain Things, looked with Admiration on the plain Friend that could sell such Things. With many more such Observations on our Inconsistencies in other Things, too numerous to relate.

Observe, dear Friends, how we are reproached now, not for *reforming*, but *conforming* to the World in many Respects ; and though there has been so much Labour bestowed to convince the World of our *Christian* Principles, and what great Self-denial they lead to, we can't deny that they have abundant Reason to say as they do of many, *They are contradicting them themselves*. And now, dear Friends, permit me to say, while by Practice any of us thus do, whatever our Station be in the Church, whether publick or private, both Profession and Preaching will be vain ; the People, it is to be feared, will remain in Unbelief. And I farther add, I do not communicate these Things to you with any other View, than that of a long wished for Reformation in our poor declining Society ; that those by whom Offences come, might no longer offend against the Light, the sacred

sacred Rule we profess to walk by, which you know is no less than the *Direction and Leading of the Spirit of God*. And allow me further to say, which I do with Regret, that there should be any Cause for it, Many see and say, that this wished for Reformation must begin in MINISTERS, ELDERS, RULERS, and all such as appear outwardly in Plainness: The Sons of *Levi*, and others mention'd, must be purify'd: I mean, such of these who have contracted too much of the Dust of the Earth, and Spots of the World; for, in this Sense, the Head is *partially* sick, which is the Cause the Heart of the Faithful faints; and they are greatly straitned till the fiery Baptism is thoroughly accomplished in such who are but *partially* washed, or at least have been again defiled by turning to, and loving this present World: And on this Occasion the *faithful Ministers* are weeping as between the Porch and the Altar, saying, *Spare the People, O Lord, who are called by thy Name*; and are offering daily the Sacrifice for themselves as well as for the People, fervently petitioning the God of Knowledge to try and search them thoroughly, and if any Iniquity remain, by his cleansing Power he would do it away: And that every one who professes the blessed pure Truth, may have not only their Feet, but their Head and Hands thoroughly purify'd, that they may walk in Integrity and Equity before the People, as was said of the House of *Levi*, *My Covenant, saith the Lord, was with him of Life and Peace, Iniquity was not found in his Lips, he walked with me in Peace and Equity, and did turn many away from Iniquity*: But when he departed out of the Way, he caused many to stumble at the Law, which he had been partial in, and so corrupted the Covenant.

And again, that we might be of *upright Minds and sound Judgments*, always remembering that we are to judge for God, and not for Man; that we may *shut our Eyes from seeing of Evil*, which, 'tis to

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he feared, some pass by with too gentle, if any, Reproof of it; that we may *stop our Ears from hearing of Blood*, listening to, or by any Means giving Way to the corrupt Reasoning and carnal Arguments of libertine Spirits, who though they are called of the People of *Israel*, were as of old, gathered together and combining with the Spirit of *Herod, Pontius Pilate*, and the *Gentiles*, against the holy Child *Jesus*, crying out in Effect and Practice, *Slay this Witness that rises up against us and our Deeds*. I say, don't let us countenance this Disposition in any who are crucifying the Lord afresh, though never so near and dear to us; nor encourage those Things which put him to open Shame. And that we may also shake our Hands from *holding of Bribes*, ever refusing to be bribed against the Truth, either from our own Hearts Lusts, or from Wives, Children, Friends or Relations, remembring, in the Case of *Idolatry* under the Law, *a Man was not to know his nearest of Kin, when acting for God's Honour*: Then the *Idolater* was not spared; but under the more lenient Dispensation of the Gospel, the *Idol* only is to be destroyed. And again, let us ever be on our Guard, that we are not bribed with the *flattering Affections* of the People; remembring, 'tis not our own Honour, but the Honour of God we are concerned for: And lastly, let us take Care, and keep a double Guard, that we are not bribed by *Worldly Interests and Connexions in Trade*; thus reasoning, *If I use plain Dealing with such or such, I shall lose their Custom*. And again, *If I sell not such Merchandize as please the People, I shall have no Trade*.

O dearly Beloved, my Heart's Desire and Prayer to God is, that he would enlighten, more and more, every Eye that may be blinded with the Love of the World, that they may see these Bribes, and refuse this Gain of Oppression, which ever did, and ever will oppress and choak the Seed of the Kingdom;
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but that all may walk righteously, and speak uprightly, saying, under any of these Temptations, *How can I do this Thing* (or suffer it in any in my Charge) *which the Light and Truth condemns, and sin against my God, whose holy Spirit I profess to be guided by!*

And now, dear Friends, let me here say, that what I have written, and the Collection I have made from Friends Writings, will not I am certain hurt the Faithful, and may be of Service to the Unfaithful, to whom I offer them in that Love which has no other View but the Glory of God, and the Edification of all in the Love of God; and not for the Discouragement, much less the Destruction of any; but in that Charity which will never fail, is my earnest Petition put up to him who hath all Power in Heaven and Earth, that the dispersed in *Judah*, and the scattered of *Israel*, may be by the great Shepherd and Bishop of Souls brought home to the Fold of eternal Rest and Safety. But I would ever discern and make a Difference between the Precious and the Vile; between that among us that brings Glory to God, and that which manifestly dishonours him, and our own Pretensions. And though I am led to recommend the Perusal of these Papers to those in the Situation above mentioned, yet I know of a Certainty, that there are a few Names left among us, who have retained their first Love, a faithful Remnant both of *Ministers*, *Elders*, and *others*, scattered up and down among the Tribes, with whom my Soul is nearly united in the Bond of true Affection and Sympathy, who are frequently mourning the Declension of the Church, and in the Words of a faithful Minister, *Their Burden is my Burden, I weep with these that weep, am sorrowful with the sorrowful; and as the Spirit of Christ is one in all, that which is a Grief to the Spirit of God in any, I am burdened with them, and do bear a Part of their Grief:*

Grief: And these are sometimes discouraged, seeing the Rubbish is so mountainous, and the faithful Labourers so few, they are crying to the Lord, that he would be pleased to qualify and send forth more Labourers, to remove the Rubbish, in order to rebuild the Walls of our *Jerusalem*, and once again set up her Gates on the old Foundation, Christ, his Apostles and Prophets, Jesus himself being the chief Corner-stone; which Foundation only stands sure and immoveable: That if possible the latter House may excel in Beauty and Comeliness the former; for though there can be no other Foundation for the Church of Christ to build on, yet as People keep a single Eye to God's Glory, a greater Degree of Light, in which new Things would be discovered, would shine forth in a greater Degree of Self-Abasement, and more perfect Self-denial, and so would our *Zion* yet become the Example, and then the Praise of the whole Earth, and remain an eternal Excellence to the Praise and Glory of God, who hath called us to Virtue, which as we come up in the Practice thereof, we shall be made Inheritors of that Peace and Glory which fadeth not away. That this may be the happy State of us all, yea of the whole World, is the unfeigned Desire of your truly affectionate Friend,

SOPHIA HUME.

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Concerning Education.

PENN's *Works*, Vol. I. *Address to Protestants*.
 What this Author observes to the Civil Government of this Nation, may be applicable or useful to us as a religious Society, *viz.*
 ' We are a sort of Trustees for the Youth of our
 ' Society, who tho' now Minors, yet will have the
 ' Government when we are gone : Therefore depress
 ' Vice and cherish Virtue, that through good Edu-
 ' cation they may become good and happy in this
 ' World, and a good Way to fit them for that
 ' which is to come : They will then owe more to
 ' your Memories for their Education than for their
 ' Estates. First then, *says that Author*, let Care be
 ' taken to breed up Youth in Morality : Virtue
 ' prepares the Mind, helps the Understanding, and
 ' gives Industry to compass what is desired. — I
 ' would have no Books used in Schools, in which
 ' there may be the least Indecency. There were,
 ' and not without Reason, ancient Canons against
 ' the reading such *Heathen* Authors ; and not a few
 ' learned and sober Men have rebuked that Practice
 ' among us. It is an Affront to *Christianity*, yea to
 ' our Natures, to fetch our Wit or Manners from
 ' them. It were well if some Tracts of moral Vir-
 ' tues, and Invectives against Vice, were written in
 ' those Languages we would have Youth to learn ;
 ' for in such Discourses they might obtain good
 ' Manners with the Languages ; whereas by pre-
 ' ferring in Schools *Heathen* Authors, our Youth have
 ' learn'd

‘ learn’d base Obscenities and a corrupt Conversation.’ *This Author proceeds to recommend what he thinks suitable for Youth to be instructed in, which see in pag. 740.*

Abstract of an Epistle from the Quarterly-meeting at York, 1690. ‘ That Friends be watchful the Enemy
 ‘ darken not their Minds, and bring them back
 ‘ into Folly and Vanity, wherein their Minds are
 ‘ alienated from God, their Understanding veiled ;
 ‘ and turn again into the Practice of those Things
 ‘ which they were sensible the Lord by his Spirit
 ‘ testified against, and reprov’d them for ; and it is
 ‘ possible they may indulge such Things not only
 ‘ in themselves, but among their Children and
 ‘ Families, which in Time of their first Convince-
 ‘ ment they durst not allow of ; nor are they to
 ‘ be allowed in our *Christian Society*. *First* then, be
 ‘ diligent to assemble to worship God. *2d.* Ministers
 ‘ Conversations answer their Testimonies. *3d.* Pa-
 ‘ rents (and let me add Tutors) indulge not their
 ‘ Children in speaking to one in the plural Number,
 ‘ nor allow the Liberty of Sports and Plays, which
 ‘ have a Tendency to viciate their Minds and Man-
 ‘ ners ; but train them in the Fear of God, re-
 ‘ straining them from Evil, Folly and Vanity, and
 ‘ cause them to read the holy Scriptures, and such
 ‘ Books as are profitable ; bring them up in the
 ‘ Nurture and Admonition of the Lord ; that none
 ‘ go into the vain and gaudy Habits, Dress, nor
 ‘ foolish antick Modes and Fashions, either in Ap-
 ‘ parel, Furniture, or other Superfluities whatso-
 ‘ ever ; nor join in keeping up Feasts and Fast-
 ‘ days ; Banquets and vain Customs of the World ;
 ‘ and where any Fault appear, let such Persons be
 ‘ duly warned and admonish’d by faithful Friends.’

And here may not inaptly come in, John Burnyeat’s Exercise on Occasion of some differing Judgments about Fast-days. See his Works, pag. 107, viz. ‘ There was
 ‘ a Fast

‘ a Fast at *Barbadoes*, that the Judgments of God
 ‘ might be removed, and there was among Friends
 ‘ different Minds about owning or not owning of
 ‘ it ; but after a Time of deep Exercise, the Lord
 ‘ God by his eternal Word raised my Zeal, and I
 ‘ did in his Power imite against all such Mockeries ;
 ‘ and then in the heavenly Revelation shewed me,
 ‘ that it was to be witnessed against by all that stood
 ‘ in the Testimony of God ; and that those who
 ‘ would weaken the Spirits of any, in their Testi-
 ‘ mony, it was shewed me plainly from the Lord,
 ‘ they would draw a Vail over themselves ; and in
 ‘ a cowardly underly Spirit, by the corrupted fallen
 ‘ Wisdom, would put the Candle, which God had
 ‘ lighted, under a Bushel, until at last it would be
 ‘ put out : So that we, like other Professors, at last
 ‘ would be led to yield to any Thing rather than
 ‘ suffer ; and so then the Offence of the Cross might
 ‘ cease.’

George Fox says, ‘ That which brings to the true
 ‘ Fast, separates from them who bow down the
 ‘ Head for a Day, and would be seen of Men to
 ‘ fast.’

Dell's *Works*, pag. 186. *Reformation of Learning*.
 ‘ In teaching Youth the Tongues, *to wit*, the Greek
 ‘ and *Latin*, such *Heathenish* Authors be most care-
 ‘ fully avoided, be their Language never so good,
 ‘ whose Writings are full of the Fables, Vanities, Fil-
 ‘ thiness, Lasciviousness, Idolatry and Wickedness
 ‘ of the *Heathens* ; seeing usually, whilst Youth do
 ‘ learn the Languages of the *Heathen*, they also learn
 ‘ their Wickedness in that Language : Whereas it
 ‘ were far better for them to want their Language,
 ‘ than be possessed of their Wickedness. And what
 ‘ should *Christian* Youth have to do with *Heathenish*
 ‘ Poets, who were for the most part the Devil's
 ‘ Prophets, and delivered forth their Writings in
 ‘ his Spirit ; and who through the Smoothness,
 ‘ Quaintness

‘ Quaintness and Sweetness of their Language, do
 ‘ insensibly instil the Poison of Lust and Wickedness
 ‘ in the Hearts of Youth, whereby their Education,
 ‘ which ought to correct their natural Corruptions,
 ‘ doth exceedingly increase and inflame it. Where-
 ‘ fore my Counsel is, that they learn the Tongues
 ‘ especially from *Christians*, without the Lies, Fa-
 ‘ bles, Follies, Vanities, Whoredoms, Lusts, Pride,
 ‘ Revenge, &c. of the *Heathens*; especially seeing,
 ‘ neither their Words nor Phrases are meet for
 ‘ *Christians* to take into their Mouths. And most
 ‘ necessary it is, that *Christians* should forget the
 ‘ Names of their Gods and Muses, and all their
 ‘ fabulous Inventions, and let them go to Satan
 ‘ from whence they came.’

Light shining out of Darknes. ‘ The *Christians* in
 ‘ the primitive Times lived excluded from all Ho-
 ‘ nours and Magistracy, and did neglect those Studies
 ‘ necessary for civil Trusts and Employments; and
 ‘ because Sophisters and Philosophers were the prin-
 ‘ cipal Enemies of *Christianity*, they were disgusted
 ‘ at all Philosophy, and severely censured all manner
 ‘ of florid and polite Learning: They condemned
 ‘ Tragedies and Comedies, and other poetical Wri-
 ‘ tings, being the main part of human Learning,
 ‘ and thinking they did not conduce to solid Know-
 ‘ ledge, being full of Wantonness and Obscenity,
 ‘ as also Promptuaries of fabulous Idolatries. Hence
 ‘ it was, *Tertullian* thinks, Schoolmasters and other
 ‘ Professors of Learning to be guilty of a manifold
 ‘ Idolatry, whose Business it was to explain the
 ‘ Names, Genealogies, fabulous Acts and Elogies
 ‘ of the *Heathen* Gods. Generally the Believers in
 ‘ those Days harboured a very bad Esteem for
 ‘ worldly Learning: Whence it is clear, secular
 ‘ Learning was endangered in those Times of the
 ‘ ancient *Christians*, who was so much the more
 ‘ provoked thereunto, because the *Gentiles* did con-
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continually upbraid them, That they were a Sort of
 Idiots and illiterate Persons; that their Teachers
 were rude and ignorant Combers of Wool, Coblers
 and Fullers. The Christians reply'd, That the
 Learning in which they did so pride themselves,
 was an useless Thing, no Ways advantageous to
 Salvation; nay, that it did estrange the wise Men
 of this World from the Ways of God, and was a
 great Occasion of their Ruin. Hence it was that
 Celsus upbraided them as a Communion of Fools and
 Slaves. The Gentiles also objected unto the Chris-
 tians their rude Stile, harsh Language, calling
 them Rusticks and Clowns. Clemens enjoined Chris-
 tians to abstain from all Books of the Gentiles; for
 what have you to do with strange Discourses, or
 Laws, or false Prophets, who seduce weak Men
 from the Truth? Bishops were also forbid to read
 Heathen Authors; out of the Bucolicks they sing
 Love Verses, they peruse Virgil, &c. and what is
 a Sin of enforced Necessity in Children, becomes
 their Delight. If you say, there is not now any
 Danger of reading heathenish Books, you give but
 the same Reason Bellermin does, which is refuted
 by Lawrentius, since the Errors of the Heathen are
 not more manifest now than of old; nor Men more
 fixed and constant. Machivel says, the first Pro-
 moters and Founders of Christianity were so assiduous
 and diligent in extirpating the Superstitions
 of the Gentiles, that they commanded all Poets and
 Historians, which contained any Thing of that
 Nature, to be burn'd: They did not spare Plautus,
 Martial and Terence; and for the same Reason as
 they burn'd some of the Latin Authors, did they
 destroy the Greek, because they were lascivious.
 Bellonius, a great Traveller, says, when he came
 to Mount Athos, which is the greatest of any of the
 Greek Church, he did not find there among reli-
 gious Persons (no nor in all Greece) one Man that
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‘ was learned. In their Libraries they had several
 ‘ Manuscripts of Divinity, but no Poets, Historians
 ‘ or Philolophers. Yet thou art to understand,
 ‘ *Reader*, that the *Greek Church* is owned as a true
 ‘ *Christian Church*, and highly magnified by *Pro-*
 ‘ *testants*; yet neither they, nor the *Picards*, or *Wal-*
 ‘ *denfes*, did value Learning: So far were they from
 ‘ esteeming it as a Prop of true Religion.’

Lawson's *Works*. ‘ Many since the Apostles Days
 ‘ have born Testimony against teaching *Heathen*
 ‘ Authors in *Christian Schools*; nay, a *Heathen*,
 ‘ Plato, blames the first Education of Youth as de-
 ‘ structive, in reading the feigned, comical and
 ‘ tragical Inventions of Poets. — *A. Sympfon* says,
 ‘ There is much precious Time spent in prophane
 ‘ Stories and lascivious Poems. — The *Romans*
 ‘ brought in *Heathen Poets* and *Comedies* into
 ‘ Schools; which to the Shame and corrupting this
 ‘ Nation are yet continued: Though in the Days of
 ‘ Queen * *Elizabeth*, the Lords of her privy Coun-
 ‘ sel sent Letters to her Commissioners in Causes
 ‘ Ecclesiastical, requiring them to write Letters to
 ‘ all the Bishops of this Realm, and requite them to
 ‘ give Commandment, that in all Grammar and
 ‘ Free-schools, *Christopher Ocland's Book* should be
 ‘ taught, in Place of some *Heathen Poets*; saying,
 ‘ The Youth of this Realm receive rather Infection in
 ‘ Manners, than Advancement in Virtue from the
 ‘ *Heathen Poets* taught in Schools. — Bishop *Wilkins*
 ‘ says, Men have neglected sound, savoury and use-
 ‘ ful Matter, the Quintessence of Learning, and
 ‘ have devoted themselves to an Excess of fine
 ‘ Speaking.

* This Queen enjoind, that all School-masters should ac-
 custom their Scholars reverently to learn such Sentences of
 Scripture, as should be most expedient to induce them to
 Godliness.

Speaking. *Augustin* accounts *Terence* unworthy to be read, and blames Grammarians for teaching of it.

In a Synod for the Estate of Guernsey and Jersey, 1576, it was provided in Behalf of Schoolmasters, That they should instruct their Scholars in the most pure Authors, both for Learning and Language, lest Children by reading immodest Writings should be infected with their Venom.

Far be it, says *Jerom*, (in the Year of Christ 384) that *Jupiter*, *Macastor*, and other Monsters rather than Gods, should be heard out of the Mouth of a Christian. But, says one, scarce any other Thing rings in Schools now.

Socrates Scholasticus saith, That for Christians to imbibe the Learning of the *Heathen*, can no ways advantage their Religion, for it is not without Danger, because it teacheth Plurality of Gods.

Abstain from all *Heathen* Books, says *Clemens*; for what is wanting in the Law of God, that thou should apply thy Mind to *Heathen* Fables? *Clement* adds, The Ancients deny'd these Things; but now through a Pretence of instructing Youth, the Knowledge of these Things is so incorporated in tender and simple Minds, as that the same can scarce by any Ways or Means be rid out of them.

Martin Luther says, It is a serious and weighty Thing, that Youth be instructed in a godly and christian manner.

Objection to *T. Lawson*. Did not thou teach all usual School Authors? 'Tis true I taught these Things, but I found no Peace, but entering into my Chamber communing with the Lord, I found the Mouth of Heaven open'd against them, and in secret Retirement the Inchantment aforesaid was more and more discovered; and I have put off that Coat, never more to put it on. It is not Schools, but the Abuses, that this Testimony is against.

And now let us hear George Fox's Sentiments concerning Heathen Authors, which see in his Battledoor.
 ' The Children of Israel was to be taught the Law
 ' of God, and Statutes of the Lord : They were to
 ' destroy the Heathen Inventions, to break down
 ' what they invented, and not to teach their Children
 ' them, but they were to be rooted out of their
 ' Memories. But you call'd *Christians*, must be fain
 ' to have *Heathen* Books to teach your Children in
 ' your Schools, whereby the Children must learn
 ' the *Heathen* Words. What *Christians*, what *Gospel*
 ' *Professors* ! are not you to teach your Children the
 ' Gospel, as the *Jews* were to teach their Children
 ' the Law ? and train them up in that, and break
 ' down all the *Heathen* Books ? Must the *Heathen*
 ' help you ? Must you be Borrowers of the *Hea-*
 ' *thens* ? The *Jews* were not to be Borrowers, and
 ' are you Borrowers of the *Heathen* Books ? Did not
 ' the *Christians* burn abundance of Books when
 ' they were converted ? And are you gathering up
 ' *Heathen* Books since the Days of the Apostles, (in
 ' the Apostacy) as *Virgil*, *Ovid*, *Horace*, *Terence*,
 ' *Plautus*, *Cicero*, and others, which you extol in
 ' your Schools ? If you will teach your Children
 ' other Tongues, translate the Scriptures into other
 ' Tongues to teach their Children, and make an
 ' End of all *Heathenish* Books which corrupt the
 ' Earth, and do not teach your Children the Way of
 ' the *Heathen* by teaching their Books : And, con-
 ' tinues George Fox, we have drawn some few Ex-
 ' amples forth of the School Books, to shew the
 ' Reader whether such Words are fit to be taught in
 ' Schools.' See the latter End of the Battledoor.

Ruddy's Introduction, Liberty of the Spirit, pag. 22.
 ' 'Tis not in the Power of a Parent to convey Faith
 ' to his Children ; but this should not hinder him
 ' from conveying to them what he can. A Parent
 ' who hath happily experienced the Advantages of a
 ' Life

‘ Life and Conversation conducted in the Ways of
 ‘ Truth and Simplicity, Temperance, Sobriety and
 ‘ Frugality, and of an Education exempting him
 ‘ from many Snares and Temptations to Vice, to
 ‘ which many others are exposed : Shall a Parent
 ‘ thus situated abandon his Offspring during a State
 ‘ of Minority, Ignorance and Weakness, to Nature
 ‘ or to corrupt Company ?’

Ambrose Rigg’s *Life*, pag: 28, ‘ We educated
 ‘ our Children in (the Way of) Truth, and watched
 ‘ over them in Love. Many Days and Years have
 ‘ I, with bended Knees, pray’d to God before the
 ‘ Throne of his Grace, to guard my Children by
 ‘ his Power from the Evils of this World, and to
 ‘ direct their Steps in Righteousness, which hitherto
 ‘ I have in great measure enjoy’d, blessed be the
 ‘ Lord for ever.’

Yearly-meeting Epistle, 1753. ‘ Various Branches
 ‘ of our *Christian* Testimony neglected : We can’t
 ‘ omit fresh Advice to Parents, to be careful in the
 ‘ Education of their Children, to train them up in
 ‘ a godly Conversation, reading the holy Scriptures
 ‘ and Friends Books ; in Plainness of Speech and
 ‘ Habit while young, that a gradual Advancement
 ‘ from Minority may tend to a firm Establishment
 ‘ in the Truth ; and that they walk before them in
 ‘ all Godliness, remembring the Day of Account to
 ‘ be render’d of their Stewardships.’

Epistle from the Womens Meeting at York. ‘ And
 ‘ you that are Mothers of Children and Rulers in
 ‘ Families, be good Examples to your Children and
 ‘ Servants ; discourage the Evil, and encourage the
 ‘ Good, and in the Love of God and Authority of
 ‘ Truth rule over them : For if Children rule over
 ‘ Parents, ’tis a Dishonour to Truth.’

Fox’s *Epistles*, pag. 547. ‘ If you will have Com-
 ‘ fort in your Children, train them up in the Fear
 ‘ of God, and in his Covenant of Light ; and if

‘ Children and young People must be left, and let
 ‘ alone to themselves, and not be admonished, ex-
 ‘ hortated and restrain’d from the Evil and Vanities
 ‘ of the World, then why did *Moses* and the Pro-
 ‘ phets, and Apostles, which were sent of God, ex-
 ‘ hort the People *to train up their Children in the*
 ‘ *Fear of the Lord, and to teach them his Law while*
 ‘ *they were young, that they might not depart from it*
 ‘ *when they were old?* And if they did, *the Lord*
 ‘ *would judge them.* — And if that they must be left
 ‘ to themselves, and not restrain’d from Evil, how
 ‘ came it to pass, old *Ely* lost his Life and his
 ‘ Priesthood, and the Ark of God, for not restrain-
 ‘ ing his Children? God commanded *Abraham* to
 ‘ *circumcise* himself, his Children and Servants; and
 ‘ *Gen. xvii.* here you may see *Abraham* was to teach
 ‘ and instruct his Family and Servants; he was not
 ‘ to keep one uncircumcised in his Family. Now
 ‘ you that profess the new Covenant, are not your
 ‘ Children and Servants to be circumcised with the
 ‘ Spirit? And do not they who have not the Body
 ‘ of Death and Sin cut off by Circumcision, go
 ‘ down into the Pit, and not into the Kingdom of
 ‘ God? Therefore, may not such uncircumcised by
 ‘ the Spirit, hurt the Families of true *Christians* in
 ‘ the Light?

An Epistle from an ancient Friend, Anne Galloway.
 ‘ *Dear Sisters,* it lies upon me to intreat you to whom
 ‘ God hath given Children, that ye bring them up
 ‘ as becomes the Truth, and do not dress them, nor
 ‘ yourselves, to imitate the World’s Fashions, tho’
 ‘ it be in *Plainness*; for if you do, it is with me in
 ‘ the Love of God to forewarn you of it, for it will
 ‘ grieve the Lord, who in measure has redeemed
 ‘ you out of the Fashions of the World: And if
 ‘ you do look back again and take Liberties, we
 ‘ shall suffer Loss, which one Day will be greater
 ‘ than if we were stripped of all that can be enjoy’d
 ‘ in this Life.’

Fox’s

Fox's *Epistles*, pag. 289 and 309. 'Train up
 ' your Children in the Fear of God, instruct and
 ' keep them employed in some lawful Calling, serv-
 ' ing the Lord in the Things that are good.—They
 ' that are to govern, are first to be governed and
 ' ordered themselves by the Spirit of God, to his
 ' Glory, and Examples in their Families. — Begin
 ' while Children are young to restrain them from
 ' Evil.—Every one, in the Life and Power of Truth,
 ' keep your Authority, and lose not the Under-
 ' standing given you by Christ, nor true Reason,
 ' which gives to distinguish Good from Bad.—In all
 ' Things keep your Authority in God, and you will
 ' bring up and govern your Sons and Daughters,
 ' Servants and Apprentices, and cause them to keep
 ' their Places.'

Yearly-meeting Epistle, 1690. 'Our earnest Advice
 ' and Counsel to all Friends concern'd, so far as in
 ' them lies, to provide School-masters and Mistresses
 ' who are faithful Friends, to teach and instruct their
 ' Children; and not send them to such Schools where
 ' they are taught corrupt Ways, Manners, Fashions
 ' and Language of the World, and of the *Heathens*
 ' in their Authors, and Names of *Heathenish* Gods
 ' and Goddeses, tending greatly to corrupt and
 ' alienate the Minds of Children into an Aversion or
 ' Opposition against the Truth and the Simplicity of
 ' it; but take Care to train up your Children in the
 ' good Nurture, Admonition and Fear of the Lord,
 ' and in that Plainness and Language which becomes
 ' Truth.'

Extract of an Epistle from R. Jordan to Friends.
 ' 'Tis manifest there is a great Declension in true
 ' Love and Tenderneſs among us, towards the Lord
 ' and one another, and in too many Elders, both in
 ' respect to their own Conditions and the Tuition of
 ' their Children, for that in many of the Youth
 ' appears little Sense of Truth; but as some has

‘ already taken their Flight, more seems to be upon
 ‘ the Wing ; which, in a Word, seems to lie much
 ‘ at the Doors of such Elders who have not kept their
 ‘ first Love. Oh ! is not Blindness in part already
 ‘ happened to our *Israel*, through the subtil Work-
 ‘ ings and Aboundings of the Mystery of Iniquity,
 ‘ and the Prevalence of the God of this World !
 ‘ Let us, as many as have the Cause of Truth at
 ‘ Heart, offer our Supplications, with Singleness to
 ‘ the Lord, as *Jacob* did, when the Enemy was
 ‘ coming in like a Flood to destroy the Heritage
 ‘ and Seed of Promise ; that he will be graciously
 ‘ pleased to turn the Captivity of his People, by
 ‘ renewing his powerful Visitation, to the searching
 ‘ the deceitful, hard and ungrateful Heart, &c. Yet
 ‘ there is a precious Seed both in Elders and Young,
 ‘ whom the Lord will preserve ; but the Stumbling-
 ‘ blocks shall be discovered, and the Weak com-
 ‘ forted.’

Extract from an Epistle of A. Rigge. ‘ Friends,
 ‘ stand as Witnesses for God against all worldly
 ‘ Lusts, both among yourselves and the World ; be
 ‘ watchful over yourselves and your Children, in-
 ‘ dulse them not in any thing that is evil, but timely
 ‘ restrain it, lest it become your Sin ; and command
 ‘ them to observe the Law of the Lord in their
 ‘ Hearts.—If you love the Truth, you will train up
 ‘ your Children in it when they are young.—Keep
 ‘ them to sound Language, which Truth required
 ‘ in the Beginning.—Keep them in plain and modest
 ‘ Apparel and Behaviour, in due Subjection to the
 ‘ Truth in all Things, in an holy Conversation.—
 ‘ ’Tis your Duty, the Lord requires it of you, as
 ‘ you must give an Account to God while they are
 ‘ under your Wing.—*Eli*’s not restraining his Sons
 ‘ became his Sin, and brought a Curse upon his
 ‘ House for ever ; beware then of neglecting or
 ‘ winking at your Childrens Sins.—Train them up
 ‘ in

‘ in the Nurture of the Lord lest they bring a Shame
 ‘ upon your Houses, and so made a Scorn to Fools,
 ‘ and a Derision to them that are round about us,
 ‘ and have opened the Mouths of evil Men to blas-
 ‘ pheme the Name of the Lord.’

And here let me add a Remark of the foregoing Author, for the Admonition or Instruction of the Youth of our Society.—His Wife’s Parents were convinced of Truth before she was ; yet she had that reverend Respect for them, that she would not willingly appear before them in any Dress they did not like ; and in a little Time she and her Sisters were convinced.

Yearly-meeting Epistle 1709. ‘ Dear Friends, who are
 ‘ Heads of Families, especially Elders in the Church,
 ‘ watch over the young Generation, that Sobriety,
 ‘ Plainness and Virtue may be promoted and exem-
 ‘ plarily recommended by you to them. — Let the
 ‘ Aged remember, and the Youth know, that when
 ‘ any apparent Signs of the Plague of Leprosy ap-
 ‘ peared on the Walls of the Houses of *Israel*, it was
 ‘ the Care of the Priests under the Law, to have the
 ‘ Houses cleansed and the Lepers also : And surely
 ‘ Christ’s Priesthood should not fall short of their
 ‘ Care, to endeavour to stop and remove the mani-
 ‘ fest Tokens of the great Sin of Pride, and all
 ‘ Superfluity of Naughtiness : And therefore let all
 ‘ concerned, be earnestly stirred up to sincere Obe-
 ‘ dience to the Light of Christ, our great high
 ‘ Priest, that he may cleanse the Hearts and Houses
 ‘ of that growing Plague, which tends to the Ruin
 ‘ of Families, and Posterity.—And further, let all
 ‘ be concerned not only to watch over their Chil-
 ‘ dren for Good, but rule over them in the Fear of
 ‘ the Lord, that none in Fondness of Affection lose
 ‘ their Authority, wherein the Lord hath set them
 ‘ for their Childrens Preservation ; and let all be
 ‘ Examples in Wisdom, Moderation, Plainness in

‘ Language and Habit ; and not Examples only,
 ‘ but also to restrain them from Things hurtful
 ‘ either inwardly or outwardly, neither providing
 ‘ for them costly Attire unbecoming Godliness, nor
 ‘ letting them have Money to gratify themselves
 ‘ therein.—And ’tis a Duty incumbent on Friends,
 ‘ to cause them to be frequent in reading the holy
 ‘ Scriptures, observing to them the Examples of
 ‘ such Children as have early learned the Fear of
 ‘ the Lord ; instructing them in the Fear and Dread
 ‘ of the Lord ; planting Impressions upon their
 ‘ Spirits of Reverence towards God, from whom
 ‘ they have their daily Support ; shewing they ought
 ‘ not to offend him, but love, serve and honour
 ‘ him : And as their Hearts are seasoned with Truth,
 ‘ good Fruits agreeable to Truth will appear, to
 ‘ the Honour of God and Comfort of Parents.’

Fox’s *Acts and Monuments*, pag. 23. where Bishop
 Ridley speaks after this manner ; ‘ Conscience doth
 ‘ move me to fear, lest the Lightness of my Family
 ‘ shall be laid to my Charge, for lack of more
 ‘ earnest and diligent Instruction which should have
 ‘ been done.—I bless God that he hath given me to
 ‘ see this Fault, and to lament it from the Bottom
 ‘ of my Heart. —I would that I esteem nothing
 ‘ available for me, which will not further the Glory
 ‘ of God ; for whosoever wittingly neglecteth to
 ‘ clear his Conscience, can’t have Peace with God.—
 ‘ Conscious of this, that we Pastors, many of us,
 ‘ are too cold, and bare too much with the wicked
 ‘ World so on every Side, and of every Sort, we
 ‘ provoke God’s Anger.’

‘ *Yearly-meeting Epistle* 1751. ‘ And you Parents,
 ‘ Guardians, Masters, and all under whose Care and
 ‘ Tuition our Youth are placed, we tenderly cau-
 ‘ tion, and in Love intreat you, that you faithfully
 ‘ discharge the Trust in you reposed, and that you
 ‘ would neither encourage nor permit the Youth,
 ‘ under

‘ under your immediate Direction and Care, to take
 ‘ undue Liberties in Speech, Behaviour and Ap-
 ‘ parel ; but that you earnestly advise, and as much
 ‘ as in you lies, keep them from conforming to the
 ‘ Fashions of the World.— By such a timely Care,
 ‘ Parents and Guardians may keep themselves from
 ‘ any just Imputation of Blame, arising from the
 ‘ Misconduct of those committed to their Care,
 ‘ from being accessory to their Ruin, which unwary
 ‘ Youth too often incur through such Means.’

Ambrose Rigg’s *Life*, pag. 348. ‘ Let young
 ‘ Women have a Care how they look out at the
 ‘ Glory of the World, where the Lust of the Eye
 ‘ and Pride of Life is, which is not of God, lest they
 ‘ be ensnared, as the young Men of the *Hebrews*
 ‘ with the Daughters of *Moab* ; which brought a
 ‘ Plague upon *Israel*. And you Elders, Fathers and
 ‘ Mothers of Families, walk in him your heavenly
 ‘ Head as Examples of Gravity, and Temperance,
 ‘ and Modesty ; be watchful over your Children in
 ‘ their young Years ; beware of letting them alone
 ‘ without due and loving Reproof for the least Ap-
 ‘ pearance of Evil in Word or Deed.— This is the
 ‘ Will of God concerning you, to whom he hath
 ‘ given Power in their younger Years to restrain
 ‘ from every Appearance of Evil.— They are of
 ‘ your Loins, and you must be accountable for their
 ‘ Evils, till they know and be made sensible of the
 ‘ Spirit of Truth in themselves, and when they turn
 ‘ from it, the Miscarriage will lie at their own
 ‘ Door.’

And it may not be amiss here to add, That it is a
 Duty incumbent on Parents, Tutors, School-masters
 and Mistresses, carefully to watch the Passions and
 Dispositions of Youth, [and to provide some sober
 Person to attend them in their vacant Hours, to
 prevent any Sports which may have the evil Ten-
 dency before mentioned] and as much as possible
 to

to correct or amend the evil Inclinations which may appear in any, by Methods suiting the Tempers of the Children ; and as *ceasing to do evil*, is but one Part of the Injunction delivered by the Prophet in the Name of the Lord, it is indispensibly necessary they should be taught *to do well* : That they be carefully instructed in a Manner suitable to their Age and Capacities, in the Principles of our *Christian* Profession, as well as reading such Parts of the holy Scriptures and Friends Writings, as their Understandings might take in, when a little explained by the Instructor. And as proper Habits, as well as suitable Nurture, may have some good Influence on their future Life and Practice, it is but agreeable to our Profession, as well as to the repeated Advices of our Friends, to recommend to Parents, School-masters and Mistresses, that they spare a little Time in some seasonable Part of each Day, to sit with their Families in a religious Silence ; if it were only to think on the Name of the Lord, it would be comely and of good Report ; for it don't seem to be so, when many are behind the formal Worshipers of this World in Family Acknowledgments of God, who is to be enquired of for Help and Assistance, not only once a Week, but, as the *Jews* outward, so the *Jew* inward, is to offer the daily Sacrifice. Well, I say, if this be done by us in Integrity and Uprightness of Heart, the Result of the Love of God, the Advantages arising from such a Practice will not only be certain but great, as the Prophet assures us ; and when done in Simplicity, while we may be thus musing the Fire may kindle, and the warming Beams of God's Love may shed its enlivening Influence on Elders and Youth ; to whom our Memorials of God's Mercies might be produced. I am sensible, if we more generally lived in a due Sense of our Dependency on the Lord, and of his Benefits to our Souls and Bodies past and present,

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an humble Gratitude must arise and fill our Hearts with high Praises, and we shall sensibly worship before him, who is worthy of Dominion and Glory.

Ury, 29th of the 6th Month, 1693.

CHRISTIAN BARCLAY'S Epistle.

My dear Friends, in and about London,

IN the Feeling of that Love that hath visited our Hearts, do I desire to salute you : Since I had the Occasion to see some of your Faces, you have been often before me in that which desires the Prosperity of the good and holy Work of Truth, that our God in his Mercy hath begun in and amongst us, and honoured us to be as a first Fruits unto himself : Therein I feel this Concern increaseth, so that I could not safely forbear, but in Obedience to that which raised this Concern in my Heart, do I write unto you as followeth.

Since the Lord our God hath been pleased to take from among us many of our ancient Brethren and Sisters in the Truth, who had a great Concern on them for the going on of this Work in the Purity of it, let us that are behind be careful of the Work of God in us, and amongst us ; that we may stand up in Faithfulness of Heart in their Rooms, in this our Day of God's Love to us. O you Elders in the Truth, and Parents of Children, my Call is unto you ; stand up in the Authority that God giveth you, in the Meekness and Wisdom of God, and in your Places acquit yourselves as becomes you, in Obedience to God, and therein answer your Duty towards your Youth. We know that God's Power is near, that giveth to know, and enableth us to answer our Duty in all Things, as we keep in Sub-
jection

jection our Minds to it ; so let us all be careful in our Places to keep to the Power, that therein we may be good Examples to one another, laying aside, and keeping out of all [*Superfluity* or] superfluous Things ; for we know that in Mercy we were brought in at the right Door : And there was no less called for at our Hands, in our first Visitation of God's Love and Light, than to come out of all Superfluity. So in the same pure Way must we hold on, and have weighty Care to train up our Youth therein, to go on with us in it, that we and ours may be given up to the Lord, (who hath visited us in his Love) for we and ours are the Offering due to our God, and he requires it of us. O my dear Friends, let no less be our Offering to him *than our All*. This is the present Breathing of my Heart before him. For what is or can be our Children to us, but as they are in the Truth, that brings forth a sober and serious Conversation in it ? Therein only can they be a Comfort to the upright in Heart. So let this Concern be more and more weighty on us Parents, School-masters and School-mistresses. I feel it in my Heart in that which desireth I may be kept in the Concern myself, and in Obedience to that Power that raiseth this good and weighty Concern, *my Call is unto you all* who have the Occasion to be concern'd in this weighty Work of bringing up Youth ; have a special Care that you answer your Duty in it, in the first Place to God, and next to the Youth you are concerned with. I feel there is a great Matter of this Work lieth in your Hands, Parents, School-masters and School-mistresses : O you have Need to know and keep your Watch continually, in the pure Spring of Life and Wisdom, that you may know, and make a thorough Difference between the *needful* and the *needleless* and superfluous Things, either in Meats, Drinks and *Apparel* ; and in that which ye teach them for the Employment of their Hands.

I charge

I charge you in the Sight of that Power that searches the Depths of our Hearts, *that you neither teach, allow nor suffer the superfluous or vain Thing amongst you*: For your Families ought to be as young Nurseries to the Lord, and then your Endeavours with them shall be known for Good, in the Families they fall to be in.

And O you Youth! how shall I ease my Mind concerning you! for your Sakes, and on your Behalf, am I often as one who hath her Hands upon her Loins, and as in Pain for your Sakes, that you may more and more come forth out of that which hinders you from serving God in your Generation in a sincere Heart; for a Profession alone will not do, or serve. Therefore arise in Uprightness of Heart, and shake yourselves from that which hinders and disorders the Mind as to its following God in Obedience: And, as wise Virgins in a chaste Mind to God, let us both Old and Young wait more and more to feel in his Virtue and Power our Light increased, and we, as Lamps, fill'd with the Oil of the Gospel; that therein we may know a putting on of the Wedding Garment of true Holiness, which will make us acceptable in the Sight of our God. And as the Mind comes weightily to be concern'd that it may be so with us, it will make it easy to us to part with all the superfluous Part, either in Food or Raiment, and in every step of our Conversation or Converse: Yea the superfluous Words also must be laid aside; for in the Resignation that is known in the silence of Mind before the Searcher of Hearts, is our Preservation witnessed. O that those of us, both Old and Young, that in Mercy are made sensible that it is so, may be in a weighty Care to hold on in the daily Practice and inward Enjoyment of it, and that therein we may bring forth the godly Conversation, in which we may be serviceable to one another, and may recommend the good Way of Truth to the Beholders of
our

our Conversation in it, is the earnest Breathing of my Heart, who desires the Prosperity and going on of this blessed Work, both in the Particular and in the General, in which I desire to remain your Friend and Sister in the Truth,

CHRISTIAN BARCLAY.

Let this Salutation of my Love (in Obedience) be read in the Mens and Womens Meetings, and in their Schools, as Friends see it meet.

TESTIMONIES of FRIENDS against superfluous Needle-work, of various Colours and Figures, call'd Tent-work and Cut-works, laced Seams, &c.

ANNE Whitehead, Wife of George Whitehead, one of the first convinced Women Friends at London, and if I mistake not, the first Woman that appear'd in publick Testimony for Truth; she no sooner had a sight of the Pearl of great Price, and found she must sell all for the Purchase of it, but she put away all that was delightful to her; and though her own Works, and highly priz'd by others, yet, lest there should be an Idol in them, they were all thrown into the Fire by her; yea, all that she thought would stop or hinder her walking in the narrow Way. She pray'd earnestly for Friends Children, that *they might fear the Lord, and be preserved from the Spirit of Pride*; which was the Substance of the last Testimony before her Death, on seeing some Friends Children come into Meeting dress'd in the Mode of the Times.

Joseph Featherstone, on his Death-bed, desired his Wife to bring up his Children in the Nurture and
Fear

Fear of the Lord, and educate them in the plain decent Parts that belong to a Woman; but upon a needless Seam, or any Thing superfluous, no not to lift her Hand to do it; *For that, said he, will bring Dishonour to the blessed Truth, and burden the single hearted, and draw the Minds of Youth after Vanity.*

Elizabeth Ashbridge, of Pennsylvania, kept a School, and would not teach nor suffer Superfluity, as Cut-works, laced Seams in Child-bed Linen, only Marking and Plain-work; neither would she let Friends Children dress in the Fashions of the World.

Anne Gerrard, a publick Friend at London, her Testimony against Superfluity: I adorn'd, says she, the Clothes of my first Child with Superfluity and fine Works; and shewing them to my Mother, she was griev'd, and said, Anne, this is the Finery, but not the Plainness of Friends. These Words of my Mother made such an Impression on my Mind, that I never had any more Superfluity on my Child-bed Linen.

A Friend on her Dying-bed, which was in Child-birth, call'd to have the Child-bed Basket remov'd: *Take it away, said she, for there is Abundance of Superfluity and needless Work in it, and though I did not do it, I caus'd it to be done, and now 'tis a Burden to my Mind.*

Friend H——'s Grandmother, a School-mistress, could not teach Works of divers Colours, &c. but Plain-work.

Lucy Bradley's Mother, on her Death-bed left a Charge, her Daughter should not learn fine Works, but Plain-work and Marking.

Sarah Morris. Her Mother would not suffer her Children to learn fine Needle-works of various Colours, Lace-work nor Cut-works.

A certain Friend said, *She once did a pretty deal of fine Needle-works of many Colours; but when Truth prevail'd in her Mind, she gave them away; and since*
said,

said, *She wish'd she had not ; for if she had them again, she believ'd she should burn them.*

I visited *Edmondsbury* Boarding-school, and testified against the Works taught in it, such as *Tent-stitch, Cut-works, &c.*

Esther Morris, in early Time of Friends, had a Concern to educate Children, and propos'd to Friends to teach their Daughters, because of the Danger of mixing with the World's Children in Schools: She succeeded, and taught only Plain-works, Marking, Knitting and Reading.

Simeon Warner would not suffer his Grand-daughter to learn fine Needle-works, as she told me.

George Fox tells us, he had a Concern to advise setting up a Girls School ; *Children to be taught*, says he, *civil Things* : That is, as some Minutes of Friends explain the Word (*plain Things*) and *Things useful in the Creation* ; Journal, Vol. 2. Pag. 105. The same Author warns against Pride in these Words ; *do not nourish the Lust of the Eye in your Families, for if you do, you nourish that which is not of God.* Doctrinals, Pag. 828.

William Penn, speaking of Apparel and other external Things, says, *A few plain, decent or comely Things, serve a Christian Life ; 'tis Lust, Pride and Covetousness, thrust People on such Follies.* No Cross, &c. — The same Author, speaking of modern Education, says, *The Minds of Youth are allur'd to visible Things that perish, and instead of remembering their Creator, are taken up with Toys and Fopperies.* — *If thou art clean and warm, 'tis sufficient ; more does but rob the Poor and please the Wanton.* Maxims, Pag. 26. Again, the same Author tells his Wife, in his Advice to her and his Children, *I had rather,* says he, *have my Children homely than finely bred ; be plain in Clothes, Furniture and Food.* — *Be clean, and then the Courser the better ; the rest is but Folly and a Snare.* — *Spare not Cost for my Children's Learning, but let it be useful Learning,*

Learning, such as is consistent with Truth and Godliness. Let my Children be Husbandmen and Housewives. 'Tis industrious, healthy and honest, and a good Example, like Abraham and the holy Ancients that pleased God, and obtain'd a good Report, and diverts from being taken up with the vain Arts and Inventions of a luxurious World. — Rather keep a Person in the House than send them to Schools, unless they are very well regulated, which is I fear hard to find. — Above all, take Care to preserve their native Innocence and Modesty, which in publick Schools, for a little they get is mostly lost, for in such Places the first evil Impressions are received.

Charles Marshall's *Epistle to Friends*, pag. 12, 13. of his Works. Friends, it is upon me to leave this as the Counsel of the Lord upon all that have the Tuition of Children or Youth; that always in their Families they wait to feel the daily arising of God's Power, and in that to labour and keep down all Sin and Iniquity in your Families, and feel the Ability to reach the Witness of God in Children and Servants, &c. that all may be kept sweet and clean in God's Fear, Dread and Awe, out of all needless Discourse, vain Words and foolish jesting. Let your Words be few, ministring Grace to the Hearers.—And, *Friends*, 'tis likewise upon me to warn all to be careful, that neither you nor your Families run into Superfluities in Meat, Drink and Apparel, or into the proud offensive Garbs of the World; but in all Things let us keep our first Fear, Dread and Awe, that in none of these Things we may make Provision for the Flesh to fulfil the sinful Lusts thereof.

Christian Barclay, Wife of *Robert Barclay* the Apologist, whose Epistle is before annex'd to these Testimonies: *I had a Concern*, says she, *to speak to a School-mistress, a Friend, of the Inconsistency of teaching these Works, I have mentioned, in Friends Schools:*

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and

and she signified, on her first teaching them, she was very uneasy in her Mind; but taking Counsel of one she prefer'd in Judgment, she was advis'd to continue to teach them. I don't at all know the Friend or Friends who thus counsel'd her, but it appears to me to be a Case parallel with that we read of, where the old Prophet turn'd the Younger out of the Way, and caused him to disobey the Lord.

I visited another Boarding-school, and spoke to the School-mistress on the same Subject; she allow'd it was not agreeable to Truth to teach these Things in Friends Schools; but alledged, their Parents would have them so taught. But ought not faithful Friends to make a stand against them, and thus query, *How can I assist in making Provision for the Flesh to fulfil the sinful Lusts thereof?* This faithful Testimony would have a Tendency to open the Eye which the God of this World hath blinded in Parents, &c. I am inform'd, the Schools of some, called Friends, make for Sale Childbed Linen with laced Seams, &c. to the Value of five, six or seven Guineas a Suit. O that all would consider and see they are helping on the Excesses and Luxury of *Babylon*; consider, I say, and dread and fear her miserable Doom, lest any Professor of the Truth of God partake with her in her Plagues; for the more delicately, costily and vainly she lives, the more will she be punish'd.

Francis Howgill's *Advice to his Daughter*. In thy Youth learn to read, and write a little, and sew, and knit, and other Points of good Labour that belongs to a Maid; flee Idleness and Sloth, that nourisheth Sin.—And as thou grows up, labour in the Affairs of the Country, and beware of Pride, and Riotousness, and Curiosity, but be content with such Apparel as thy Mother will permit thee, that thou mayst be a good Example to others.—And let nothing separate thy Love from God and his People.—Those are his
People

People who keep his Law, and lead a ho'y Life ; they were ever hated and evil spoken of.

The Testimony, on her Death-bed, of a Woman Friend, who apparel'd herself in Plainness, and did not follow Fashions of the World ; but loved nice, though plain Things. In this solemn Season, stripped of all false Reasoning, she declared, *That those Things, term'd little or indifferent, were now become great Burthens to her, which she was unable to bear.* She was favour'd with Repentance, and I hope, Acceptance with God.

A young Woman, on her Death-bed, blessed the Lord, *that she had so faithful a Parent who restrain'd her from youthful Follies and the Vanities of Life.*

A young Man, in the same Situation, laments to his Parents as follows ; *O Father and Mother, if you had done your Duty to me, I had not been so far from the Kingdom as I am.*

On getting and spending Riches.

PENN's *Maxims*, pag. 77, 78. ' Seek not to be
' rich but happy ; one lies in Bags, the other
' in Content. We are apt to call Things by wrong
' Names ; Prosperity we will have to be *Happiness*,
' Adversity to be *Misery*, though that is the School
' of Wisdom, and often the Way to eternal Happi-
' ness. — The Generality are the worse for their
' Plenty ; the Voluptuous consume it, the Miser
' hides it, the good Man uses it, and to good
' Purposes ; but such are hardly found among the
' Prosperous.'

Penn's *No Cross, no Crown*, pag 68. ' People are
' apt to call Providences by wrong Names ; Afflic-
' tions they stile *Judgments*, and Trials, more pre-

‘ cious than Gold, they call *Misery*; the Preferments
 ‘ of the World, Honour and its Wealth, *Happi-*
 ‘ *ness*; when for once they are so, ’tis much to be
 ‘ fear’d they are sent of God an hundred Times for
 ‘ Judgments, at least Trials upon their Possessors.’

Penn’s *Maxims*, pag. 93. ‘ Men seek Wealth ra-
 ‘ ther than a Subsistence; and the End of Clothes is
 ‘ the least Reason of their Use. — The satisfying the
 ‘ Appetite, not so much the End of eating as pleas-
 ‘ ing the Palate: — This introduces the *What we*
 ‘ *shall eat*, &c. The like may be said of Building,
 ‘ Furniture, &c. where the Man rules not the Beast.’

William Bailey’s *Works*, pag. 365. ‘ Work is
 ‘ not rightly done for God without Christ’s Gui-
 ‘ dance therein, who is the Wisdom and Power of
 ‘ God, in which the Heart is made wise to discern
 ‘ both Time and Judgment. — Take heed that you
 ‘ do not bear rule by your Means, because you
 ‘ have more of this World’s Goods (which is of the
 ‘ Earth, and returns to the Earth) for that is the
 ‘ Leaven of the false Prophets, against which the
 ‘ Woe is pronounced, because it is an Oppressor and
 ‘ Persecutor of the Seed; and God will abase that
 ‘ Spirit, for it secretly accepteth Persons, despising
 ‘ the Poor, and admiring the Rich in this World.
 ‘ For what art thou, or what hast thou more than
 ‘ another, either inward or outward, which thou
 ‘ hast not received, or hast by Permission to try
 ‘ thee, from the righteous God? to whom thou
 ‘ must give account, who will change Times, Sea-
 ‘ sons, and the State of Things, People and Na-
 ‘ tions, as he pleaseth; therefore be low and fear
 ‘ before him, for he will smite all the Proud and
 ‘ Covetous. — But blessed is the Man or Woman that
 ‘ dwells in the Sense of God’s Mercies and their own
 ‘ Nothingness, Inability and Weakness. — Here you
 ‘ will not hurt the Tender, nor strengthen the
 ‘ Wild, Stubborn and Froward in their Ways, but
 ‘ your

‘ your Life will reprove them, though you speak
 ‘ not a Word ; in which dwelling, and being good
 ‘ Examples, ye will teach more in one Hour, than
 ‘ a Thousand Words every Day without it.’

Character of a primitive Quaker, by John Whitehead in 1661. ‘ He is righteous and equal in all
 ‘ his Ways, in Dealings just, Behaviour good, in
 ‘ Conversation honest, in Life blameless ; their Yea
 ‘ Yea, and Nay Nay ; do unto all Men as they
 ‘ would that they should do to them, is the Rule
 ‘ of their Walking ; Covetousness they deny as
 ‘ Idolatry, they are sensible they are Stewards of
 ‘ the Portion the Lord hath given them ; they do
 ‘ not use Things superfluous, destructive to the
 ‘ Creation and hurtful to their Neighbours ; in Ap-
 ‘ parel modest, in Méats and Drinks temperate,
 ‘ that they may have wherewith to give a Portion
 ‘ to the Afflicted, feed the Hungry, and cover the
 ‘ Naked.—Nor dare they pay Tithes to that Priest-
 ‘ hood, which have Hearts exercised with covetous
 ‘ Practices, and unduly claim them of *Christians*
 ‘ that know Christ is come, and hath changed the
 ‘ Priesthood that took Tithes.’

Extract of an Epistle from the Second-day's Morning-meeting, the Eleventh Month, 1690, to Monthly and Quarterly meetings. ‘ A few Days before George Fox
 ‘ died, he had a great Concern on his Mind, con-
 ‘ cerning some the Lord was qualifying for the
 ‘ Ministry, who through their intangling themselves
 ‘ in the Things of this World, did make them-
 ‘ selves unready to answer the Calls and Lead-
 ‘ ings of the Power of God, but hurt the Gift, and
 ‘ did not regard their Service and Ministry as they
 ‘ ought : He express'd his Grief concerning such as
 ‘ prefer'd their own Business before the Lord's, and
 ‘ sought the advancing worldly Concerns, before the
 ‘ Concerns of Truth ; that such would commit the
 ‘ Care of their outward Concerns to the Lord, who

‘ would care for them, and give a Blessing to them.’
Signed by 21 Members.

William Penn’s *No Cross, no Crown*, pag. 104.
 ‘ ’Tis as much the Business of the Cross of Christ,
 ‘ to crucify the Love of Riches, as any other Sin
 ‘ whatsoever.—’Tis a great Aggravation of the Un-
 ‘ charitableness of the Rich, that they spend upon
 ‘ their Fancies and Follies that which would supply
 ‘ the Necessitous, and rejoice the Hearts of many a
 ‘ worthy Person in Distress: I am sure those offend
 ‘ the Lord, who thus fulfil their wandering never
 ‘ satisfied Eye.’—*Rich People are sometimes querying,*
what they should do with their Time and Money? This
Author informs them, Chap. 15. Sect. 5, 9 and 10,
viz. ‘ Women should sew, spin, knit, weave, garden,
 ‘ preserve, and the like Housewife and honest Em-
 ‘ ployments; the Practice of the greatest and noblest
 ‘ Matrons and Youth among the very *Heathens*.—
 ‘ They may help others, who for Want are unable
 ‘ to keep Servants to ease them in their necessary
 ‘ Affairs.—They should be often in private Retire-
 ‘ ment from all worldly Objects, to enjoy the Lord
 ‘ in secret and steady Meditation.—Charity to the
 ‘ Poor, Help to the Needy, Visits to the Sick,
 ‘ Care of the Widow and Fatherless, and Peace
 ‘ among Neighbours, and other temporal good
 ‘ Offices would be a noble Employment, and much
 ‘ more worth your Expence and Pains.—Their Af-
 ‘ fections should be raised to sublime and spiritual
 ‘ Conversation.’ *And he elsewhere adds,* ‘ We should
 ‘ visit our sober Neighbours to be edified by them,
 ‘ wicked ones to reform them.’ *And farther,* ‘ We
 ‘ should use this World in its most innocent Enjoy-
 ‘ ments as if we used it not; and if we take Pleasure
 ‘ in any Thing below, it should be in such good
 ‘ Offices as before mention’d, that Benefit may
 ‘ redound in some Respect to others.’

Extract from A. Rigg's Life. ' Charge all Parents
' of Children, that they keep their Children low and
' plain in Meat, Drink and Apparel, and in due
' Subjection to all just Commands, and let them not
' appear above the real Estates of their Parents ;
' not get into Pride and high Things, though they
' have plentiful Estates, for that is of dangerous
' Consequence to their future Happiness.—Let them
' not get into any superfluous Thing, as needless
' rich Hangings, costly Furniture, fine Tables, great
' Treats, curious Beds, Vessels of Silver or Gold ;
' —The very Possession creates Envy, saith an
' ancient Christian *Clement.*'

Origen, speaking of those Words, *Silver and Gold I have none* ; said, ' Behold the Riches of those who
' are Priests of Christ ; but let us quickly apply
' these Things to ourselves, who are prohibited by
' the Law of Christ, (if we have any Regard there-
' to) to have Possessions in the Country, and Houses
' in the City ; no, not to multiply Coats nor
' Money ; but if we have Food and Raiment let us
' be therewith content.' *Dissertation on Tithes.*

' *Ambrose Rigge's Life*, pag. 236. ' That Estate
' that is got, either with the rending, or Hazard of
' rending another's, is neither honestly got, nor can
' be blessed.—'Tis when the Enemy gets in, and
' works in his Mind, and he begins to think of a
' higher Trade, a finer House, and to live more
' at Ease and Pleasure in the World, and then con-
' trives how he may borrow of this and the other ;
' and when accomplished according to his Desire,
' then he begins to undertake great Things, and get
' into a fine House, and gather rich Furniture and
' Goods together, launching presently into the
' strong Torrent of a great Trade, and then make
' a great Shew beyond what really he is, which is
' Dishonesty ; and if he accomplish his intended
' Purpose to raise himself in the World, 'tis with

‘ the Hazard (at least) of other Men’s Ruin, and
 ‘ if he falls short, he brings a great Reproach upon
 ‘ the blessed Truth he professeth, which is worst
 ‘ of all.’

Epistle from the General-meeting in Dublin, 1671.

‘ As there was rather a going back by many into
 ‘ the dark Customs and never-settled Fashions, into
 ‘ the Liberty and Spirit of the World, both in Ap-
 ‘ parel and superfluous adorning of Houses with
 ‘ those Things which at best do but feed the Lust
 ‘ of the Eye, and therefore must needs minister unto
 ‘ Vanity, and not adorn the Gospel of Christ ; the
 ‘ Lord hath put it into our Hearts to write these
 ‘ Lines.’

*In an Epistle to the Men and Womens Meetings
 throughout Ireland in 1684, I find Elders concern’d to
 restore the Youth, and others among Friends, who had
 gone into a false Liberty dishonourable to Truth ; and
 among other Things complain’d of, I find this lamented ;*

‘ —Also, that several who have Hair enough on
 ‘ their Heads, cut it off and get ruffling Wigs, and
 ‘ others who may have some Necessity, do get such
 ‘ Wigs as are superfluous, in Length and otherwise.’

Yearly-meeting 1718. ‘ A Testimony against an
 ‘ undue Liberty which too many under the Pro-
 ‘ fession of Truth run into, to the Grief of the
 ‘ Faithful, and the Reproach of our holy Profes-
 ‘ sion, by Men amongst us putting on extravagant
 ‘ Wigs, &c.’

Ambrose Rigge’s Epistle to Friends. ‘ Whereas
 ‘ the great and wise God having made Man accord-
 ‘ ing to his good Pleasure, and hath bestowed a
 ‘ Quantity of Hair to keep them warm, some of
 ‘ one Colour, and some of another, such a Colour
 ‘ as will satisfy an humble Mind ; and if any hath
 ‘ not a sufficient Quantity, or through Sickness or
 ‘ Casualty loses his Hair, a suitable and modest
 ‘ Supply may be suitable, and no Offence to God
 ‘ and

‘ and good Men ; this Supply of Hair being used till
 ‘ natural Hair grow again, and then be well laid
 ‘ aside.—But if Pride, or without any just Occasion,
 ‘ do cut it off, because it is not fashionable or
 ‘ modish, or that it don’t curl enough, or is not
 ‘ of such a Colour as they like ; this is not right in
 ‘ the Sight of God, and an evident Token that
 ‘ divine Wisdom is slighted and undervalued, by
 ‘ those who are not contented with such Sort and
 ‘ Colour of Hair as he hath seen fit to bestow, as if
 ‘ they would alter the Work of Providence, and
 ‘ mend what God hath made.—I felt a Concern on
 ‘ my Spirit from the Lord to give a short Testi-
 ‘ mony against this Excess, seeing, to my Sorrow,
 ‘ many both old and young run into unnecessary
 ‘ Wigs, and have found that it hath given Occa-
 ‘ sion of Offence in divers Places.’

And I here add, That Truth is one in all, and it
 calls to Humility and Self-denial in all, as appears
 by divers Testimonies formerly given forth against
 Pride, by several Members of the Church of *Eng-
 land*. And I find in the Articles of Visitation,
 when the Bishops visited their Diocesses, they were
 to enquire among other Things, *Whether the Mini-
 sters were sober, and exemplary in their Hair ?* And
 one (call’d a dignify’d one) amongst them, writes
 thus : ‘ There have been Books written about
 ‘ the Lawfulness or Unlawfulness of Men’s wearing
 ‘ long Hair, the Substance of which were too much
 ‘ to transcribe here.—That which seems commended
 ‘ to us as the Will of God in this Matter is, That
 ‘ Men and Women should so order their Hair, as
 ‘ to preserve the Distinction of Sexes, (as well as in
 ‘ their Clothes) that they should not wear it curled
 ‘ or tricked up about their Heads, as the Women ;
 ‘ which speaks too much of an unmanly effeminate
 ‘ Temper ; and much more, it was what became
 ‘ not *Christians*. And if this be forbidden Men, as
 ‘ to

‘ to the Use of their own Hair, they stand concern’d
 ‘ to consider, whether it be lawful thus to adorn
 ‘ themselves with the Hair of other Men and
 ‘ Women.’

And here let the Prophet and Apostles have place ; and I would, *Brethren*, it might have place in your Hearts also.—And first, the Women’s well-set Hair is produc’d by the Prophet as a Mark of their Pride ; and among their Implements serving the Purposes of Pride, is enumerated the *Crispin-pins* ; which an old Translation says, where *Pins to curl their Hair, or to keep it in that Form*. And next, let us give Attention to the Apostle’s Advice, which plainly amounts to a Prohibition ; *that Christian Women ought not to plait or broider their Hair* ; which the Bishop’s Bible calls *curling the Hair* : Forbid, I say, as it was not becoming the Humility, Solidity and Gravity of Women professing Godliness, no more than wearing Gold and costly Array : And here we may observe Religion concern’d in these Things, tho’ many deny it.—I might here enlarge on this Subject, but for Brevity’s Sake I shall only recommend to you, *Brethren*, to consider and judge of this Matter yourselves ; judge ye then : Does all this well-set and curled Hair you adorn yourselves with, become Men professing Godliness, yea, the highest Degree thereof, *Perfection* ? Again, does the Hair of a Youth of seventeen Years answer the Appearance we should see in seventy ? And if Necessity is pleaded, why must Men have borrowed Hair so different from their natural Covering ? which not only may differ in Colour, but in its lank, mean and unpleasant Form.—Well, is the Time come, or approaching, wherein the Children is to teach the Fathers ? Instead of the Fathers, must we look to the Children, to be made Princes in all the Earth, to give Laws and Example to Mankind ? O beloved *Brethren*, if any are out of your Places in this Matter, resume your
 Dignity,

Dignity, be Princes in your own Hearts, by the Power of him by whom Kings reign : Search out the Law and the Testimony, which too many have violated, let us be governed strictly by it ourselves ; then shall we every one of all Stations be qualified to execute the Laws of God in our Families, in Equity, Truth and Righteousness.

Preface to William Crouch's Works, pag. 12. ' As
' to the Things of this World, he esteem'd them,
' as they are in themselves, perishing Enjoyments,
' and therefore placed not his Affections on them ;
' he looked not on himself as a Proprietor, but a
' Steward of them ; so he was a Benefactor to some
' of all Opinions, counting that Person his Neigh-
' bour that stood in need of his Bounty, declaring
' the Love of Money the Root of all Evil, say-
' ing, Covetousness is a Sin, which wise Men in all
' Ages condemn, yet most Men have been more
' or less in Love with it. That Covetousness is a
' Sin, yea, a grievous Sin, who is there that denies
' it ? But then the Distinctions about it, the Apolo-
' gies and Excuse made for it are so many, and so
' subtilly contrived, that tho' no Sin is so general
' and apparent, yet there are very few among the
' vast Number of Delinquents, that will acknow-
' ledge themselves guilty. — He made such a De-
' tection of it, that notwithstanding all the Cunning
' of its Advocates and Abettors, and the various
' fair Colours they put upon it, 'tis still whatever
' it was, an odious Monster in the Sight of God
' and good Men, *a complicated Evil, that carries in*
' *its Bowels the Seeds of all Iniquity.*' See his *Treatise*
on the enormous Sin of Covetousness detected. —
' *We read not of any good Man*, says he, *in all the*
' *History of Scripture or of the primitive Times that*
' *was covetous, and it is a Shame that any that do*
' *now pretend to the Christian Religion should degene-*
' *rate.* He was clear himself in this Matter, as
' credible

' credible Persons, who knew him, unanimously
 ' agree, that his Treasure was in Heaven; the
 ' Treasures of the World he put no Value on them
 ' any further than to be his Servants for necessary
 ' Uses, and for charitable Acts towards others, for
 ' even Strangers in Distress went not empty handed
 ' from his Gate; he visited the Fatherless and
 ' Widow, and kept himself unspotted from the
 ' World; he did Justice towards all Men; 'tis one
 ' of the first Lessons Truth teaches her Disciples.
 ' Now as doing justly or righteously is a certain
 ' Proof of being born of God, so 'tis in vain for
 ' any Man to conceit he is so born, in whom the
 ' Fruits of Equity or Righteousness are not conspi-
 ' cuous; and whosoever acts as a new Creature,
 ' and feels a Necessity upon him to keep his Word,
 ' perform his lawful Contracts, pay his just Debts,
 ' and do to all Men as they would have them do
 ' to him.—This was the Rule this Friend walked
 ' by, and was blessed in his Deeds.'

Ruddy's *History of Friends in Ireland*, pag. 199.
 ' When the Fear of God prevailed in our Hearts,
 ' and we hated Pride and Covetousness, then were
 ' we ready to answer Christ Jesus our Captain, that
 ' called us to follow him in a spiritual Warfare,
 ' under the Discipline of the daily Cross and Self-
 ' denial; then the Things of this World were of
 ' small Value to us, so that we might win Christ;
 ' and the goodliest Things of this World were of
 ' small Value, and were not near us, so that we
 ' might be near the Lord; and the Lord's Truth
 ' outballanced all the World, even the most glori-
 ' ous Part of it.—Then great Trading was a Bur-
 ' den, great Concerns a great Trouble; all need-
 ' less Things, fine Houses, rich Furniture, and
 ' gaudy Apparel was an Eye-fore; our Eye being
 ' single to the Lord, and the Inshining of his Light
 ' in our Hearts, which gave us the Sight of the
 ' Knowledge

Knowledge of the Glory of God, which so affected
 our Minds, that it stained the Glory of all earthly
 Things, and they bore no Mastery with us, either
 in Dwelling, Eating, Drinking, Buying, Selling,
 Marrying, or giving in Marriage; the Lord
 was the Object of our Eye, and we were all
 humble and low before him, and Self of small
 Reputation; Ministers and Elders all in such Cases
 walking as good Examples, that the Flock might
 follow their Footsteps, as they follow'd Christ in
 the daily Cross; and this answer'd the Lord's
 Witness in all Consciences, and gave us great
 Credit among Men, till there came a Spirit
 among us, that began to look back into the
 World, and traded with the Credit which was
 not of their own purchasing; striving to be great
 in the Riches and Possessions of the World: And
 then great fair Buildings in City and Country,
 fine and fashionable Furniture, and Apparel equi-
 valent, with dainty and voluptuous Provisions,
 rich Matches in Marriages, excessive customary
 uncomely smoaking Tobacco, under Colour of
 lawful and serviceable, far wide from the Foot-
 steps of the Ministers and Elders the Lord raised
 up and sent forth in his Work and Service at
 the Beginning, and far short of the Example our
 Lord and Master Jesus Christ left us, when he
 was tempted in the Wilderness with the Offer of
 all the Kingdoms of the World, and the Glory
 of them, and he despised them; and *Moses*, that re-
 fused to be called the Son of *Pharoah's* Daughter,
 but rather chose Affliction with the Lord's People,
 having a Regard to the Recompence of Reward.
 And the holy Apostle writes to the Church of
 Christ, both Fathers, young Men and Children,
 and advises against the Love of the World, and
 the Fashions thereof: And it is working, as the
 old Leaven, at this very Time, to corrupt the
 Heritage

‘ Heritage of God, and to fill it with Briars,
 ‘ Thorns, Thistles and Tares, and the Grapes of
 ‘ the Earth, to make the Lord reject it, and lay
 ‘ it waste. But the Lord of our Mercies is lifting
 ‘ up the Standard of his Spirit against the Enemy
 ‘ in the Hearts of many, to stand in the Gap
 ‘ which this floating, high, worldly, libertine Spirit
 ‘ hath made, that is gone from the Footsteps of
 ‘ them that followed Christ as at first, and knew
 ‘ him to keep them within his Bounds; and not
 ‘ their own Will and Time to lay hold on Pre-
 ‘ sentations and Opportunities that may offer to get
 ‘ Riches, which many have had and refused for
 ‘ Truth’s Sake, and the Lord hath accepted it as
 ‘ an Offering, and rewarded to their great Com-
 ‘ fort, and the Praise of his great Name.’

On the foregoing Page we may observe, that with
 the Declension so much lamented, came in a Desire
 of *rich Matches in Marriages*, which occasioned many
 Advices from Yearly and other Meetings, to Parents
 who have Children to dispose of in Marriage, not
 to make their first Care to obtain large Portions
 for their Children, and Settlements of Marriage;
 but rather careful that their Children be joined in
 Marriage with Persons of religious Inclinations;
 suitable Dispositions, Temper, Sobriety of Manners,
 and Diligence.—And is not this Advice necessary at
 this very Day to Ministers and Elders, &c. some of
 whom, it is to be feared, make their first Motive of
 their Change of Life, the worldly Possession of the
 Party they address; tho’ in many other Respects,
 as above mentioned, instead of being equally yoked
 and Help-meets for their Furtherance in Religion,
 they become Snares, and perhaps cause them also to
 worship their strange Gods, as did the Wives of one
 of old, once greatly favoured of the Lord.

Ratty’s *History of Friends*, &c. ‘ After the Trou-
 ‘ bles in *Ireland*, succeeded a Time of great Plenty;
 ‘ and

‘ and as the Time of great Losses had been experi-
 ‘ enced, before the Time of great Riches came on,
 ‘ and many eagerly pursued them, which proved
 ‘ very injurious upon several Accounts, especially to
 ‘ Friends Children, who perceiving their Parents
 ‘ Fulness, rely’d on them, and grew conceited and
 ‘ finical, many giving way to Idleness, and many
 ‘ Parents indulging them, and gratifying the vain
 ‘ Mind that goes after the Fashions of the World;
 ‘ and for want of timely Care, some grew so
 ‘ hardy, that their Parents could not deal with
 ‘ them; and these Things added great Exercise
 ‘ to the Sincere, and great Endeavours were used
 ‘ to put a stop to this eager Pursuit after the
 ‘ Things of this World.— And from many Men
 ‘ and Womens Meetings, Admonitions, Exhor-
 ‘ tations and Warnings, were sent forth to the
 ‘ Body of Friends, to keep to the Limits of Truth.
And further, continues the History, ‘ This Concern of
 ‘ the Elders is no less a standing Evidence of their
 ‘ true Wisdom and Forecast, with Regard to the
 ‘ Preservation of succeeding Generations, which
 ‘ seems to be expressed in those Terms, *Laying God’s*
 ‘ *Heritage waste*; and indeed, that great Desolation
 ‘ in respect to the Posterity of Friends, hath been the
 ‘ natural Tendency of this inordinate Pursuit of
 ‘ Riches and Grandeur in Parents, as hath been
 ‘ amply verify’d by the Observations of succeeding
 ‘ Times.— *Not all the Persecutions*, said a certain
 ‘ eminent Elder, *not all the Apostates, nor all the*
 ‘ *open or private Enemies we have ever had, have done*
 ‘ *us, as a Christian Society, the Damage that Riches*
 ‘ *have done.*—In Fact, we see scarce any Thing more
 ‘ frequent than this, that when the laborious and
 ‘ frugal Father has amass’d a great Estate, and left
 ‘ it to his Children, they grow too high to stoop to
 ‘ those Singularities, and Instances of Self-denial,
 ‘ wherein they have been educated; the *Quakers*
 ‘ Religion.

‘ Religion becomes a Burden, and perhaps thrown
 ‘ off for that which is most in Fashion.—The Im-
 ‘ portance of this Affair was such, that in the Year
 ‘ 1698, a Province Meeting was held, consisting
 ‘ both of Men and ancient concerned Women, in
 ‘ order to wait on the Lord for Counsel, concern-
 ‘ ing the proper Bounds of getting and right using
 ‘ the lawful Things of this World; and they testify’d
 ‘ that the Glory of the Lord covered their Assembly,
 ‘ and their Hearts were melted in his Presence; and
 ‘ under this Influence, the Persons that constituted
 ‘ that Meeting did by unanimous Consent, one by
 ‘ one, offer themselves to be subject to the Province
 ‘ Meeting, or any Elders appointed by that Meeting,
 ‘ with Regard to their outward Callings, Holdings,
 ‘ Trading or Dealing among Men, *If any Thing*
 ‘ *should be judged to exceed the Bounds of Moderation.*

This Evil of Covetousness is so dangerous, that
 our Lord redoubles his Caution against it; *Take*
heed, and beware of Covetousness; an Evil, though
 frequently disguised under the Cloaks of Tem-
 perance, Industry and Frugality, yet engrosses the
 Affections as much as the Lust of the Flesh, or
 other more infamous Sins, and as effectually ex-
 cludes from the Kingdom of God.—And as this
 Sin of Covetousness is so frequently, justly, and ar-
 dently condemned and testified against, as it is the
Root of all Evil; and among many unlawful Means it
 puts People on to gain this End, is that of buying
 and selling uncustom’d Goods.—And among many
 Advices from Yearly-meetings, &c. let us hear and
 take this of 1719. ‘ *Dear Friends*, as our Testi-
 ‘ mony hath ever been and still is against defrauding
 ‘ the King of any of his Customs, Duties or Excise,
 ‘ buying Goods reasonably suspected to be run, ex-
 ‘ porting Wool or other Goods prohibited by Law,
 ‘ or doing any other Thing whatsoever to the Injury
 ‘ of the King’s Revenues, or of the common Good,
 ‘ or

‘ or to the Hurt of the fair Trader ; if any of our
 ‘ Profession shall be known to be guilty of these or
 ‘ other such Crimes, we do earnestly advise the
 ‘ respective Monthly-meetings, to which such Of-
 ‘ fenders belong, severely to reprehend and testify
 ‘ against them, and their unwarrantable, clandestine
 ‘ and unlawful Actions, and admonish them to
 ‘ make Restitution for the Wrong done the Govern-
 ‘ ment and the holy Truth professed by us.’

Another Evil which springs from this bitter Root
 of Covetousness, is trading upon other Men’s Foun-
 dations.—For a full Detection of this enormous Sin,
see Ambrose Rigge’s brief and serious Warning to
such as are concerned in Commerce and Trading, in
 his Works, pag. 233.

The same Author says, pag. 348, ‘ Be not lifted
 ‘ up if the World’s Riches increase, for ’tis not
 ‘ always a Sign of the Favour of God ; and be not
 ‘ cast down when they are taken away, for ’tis not
 ‘ a Sign of his Displeasure.’

Dr. Ruttys Hist. of Friends in Ireland, pag. 57.
 ‘ The Love of God and the Brethren, (though sup-
 ‘ planted by the Love of this World, in a human,
 ‘ carnal and apostatized Ministry, who have made
 ‘ a Trade of the Gospel, and followed Jesus for the
 ‘ Loaves) is all the Support the true Ministry wants :
 ‘ And as Love begets Love, whatever outward Sup-
 ‘ port may be needful will be freely administered,
 ‘ according to the primitive Pattern.—And though
 ‘ such a Ministry may not enjoy great Riches and
 ‘ Revenues, yet as these are Provocatives to Lux-
 ‘ ury, and many other Evils, this will be no Loss
 ‘ to them as spiritual Men ; but on the contrary,
 ‘ less Temptation administered in respect to the Cares
 ‘ and Pleasures of this Life ; and they will be en-
 ‘ abled to apply themselves to the Concerns of the
 ‘ other with less Distraction, and shine as living Ex-
 ‘ amples of Piety among the People.’

To corroborate this Observation, let us take that of the Apostle Paul's to Timothy, —*Having Food and Raiment, let us therewith be content. But they that will be rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Perdition and Destruction. For the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows. But thou, O Man of God, flee these Things, and follow after Righteousness, Godliness, Faith, Love, Patience and Meekness.*

And as this Root of all Evil (the Love of Money) too much prevail'd among us as a Society, I find concern'd Friends in *Ireland* advising against Tradesmen, &c. being concerned in Trading in the Time of the Half-year's Meeting, alledging, *That it was a Cumber to the Minds of Friends, when they should be concerned about the Lord's Business, and gives Occasion to judge Friends are covetous-minded.* And may it not be observed with Sorrow now, as formerly, when too many are embarrassing themselves in Trade, and breaking in upon the Solemnity of these Times, which as I conceive were originally appointed for the Service of Truth only : And tho' I decry superstitious Forms, appointed Times, and Observation of Days, after the Inventions of the carnal Mind, (in which I long had my Conversation, but now deny) yet, as a certain ancient Worthy observes, *There are some Forms among us, as Time and Place to meet together, &c. necessary to the very Being, and Well-being of a religious Society.* The Apostles were in a Form, when they assembled at *Jerusalem*, where with one Accord they were assembled in one Place, waiting for the Promise of the Holy Ghost, which we find descended in a wonderful Manner upon them ; and by the powerful Preaching of the Apostles, the People were so baptized, that the same Day there was added to the Church three Thousand Souls ;

Souls ; and we may see, that the holy Spirit not only descended on them, but remained on them ; for they continued stedfastly in the Apostles Doctrine and in Fellowship ; and they were daily with one Accord in the Temple, and breaking of Bread from House to House, not with double Views, but in Singleness of Heart, minding one Business only ; not trading from House to House, but praising God in their Visits for this Addition to the Church, not to their Estates : And by this pious Example they were brought into Favour with Men also, and probably was a Means that so many were adding daily to the Church of such as should be saved ; and not without Reason we may believe, divers of these were sent by the Almighty, with his Offers of Salvation, to others which should believe through their Word.

Rutty's *History of Friends in Ireland*, pag. 477.
 ' I can't banish from my Mind, that a Degree of
 ' that general Lukewarmness and Indolence which
 ' have overspread the Churches, may have also af-
 ' fected some of the *Ministry* ; for if Truth be as
 ' amiable now as ever, as undoubtedly it is, but
 ' these less zealous in propagating it, it may be
 ' fear'd that some other Beloved hath interposed
 ' and seized some of them, viz. the *World*, and the
 ' *Cares thereof* ; and if with regard to every private
 ' *Christian* they are as *Thorns* that choak the good
 ' Seed, it must prove still more eminently so in
 ' publick Stations, who are concern'd to minister
 ' spiritual Things to others ; who in an especial
 ' manner ought to *shun the Entanglements of the*
 ' *Affairs of this Life*. Had there been no Danger
 ' of this Sort incident to the *Ministry*, that Query
 ' would have been unnecessary, viz. *Do none of these*
 ' *overcharge themselves with Business, to hinder their*
 ' *Service* ? And had there been no Possibility of
 ' Indolence and Negligence in the *Ministry*, those

‘ Advices of the Apostle *Paul* had been needless,
 ‘ viz. *Give Attendance to Exhortation, to Doctrine, to*
 ‘ *Reading ; neglect not the Gift that is in thee, which*
 ‘ *was given thee by Prophecy, with the laying on the*
 ‘ *Hands of the Presbytery ; meditate on these Things ;*
 ‘ *give thyself wholly to them, that thy profiting may*
 ‘ *appear to all.* Now as Ministers and Elders may
 ‘ be considered as the two principal outward Pillars
 ‘ of the Church, the Stability and Integrity of these
 ‘ will undoubtedly have no small Influence on the
 ‘ Prosperity thereof ; and so on the contrary. I
 ‘ heard a solemn and awful Truth utter’d in a
 ‘ Meeting of Ministers and Elders by an eminent
 ‘ Minister ; *Corruption never did overspread the*
 ‘ *Church, unless Ministers and Elders gave way.* And
 ‘ no doubt it nearly concerns all in these Stations,
 ‘ to exercise a holy Jealousy over themselves, lest
 ‘ they should not be found standing in the Gap in
 ‘ these perilous Times, when Desolation seems to
 ‘ threaten us.’

Extract from the Lives of the primitive Christians
from William Caton’s Abridgement. ‘ The Members
 ‘ of this *Christian* common Wealth looked mean
 ‘ and contemptible : Nothing about them was
 ‘ pompous, either in Clothes, Diet, or Habitation,
 ‘ or Household Stuff. — Such as were noble or
 ‘ learn’d, or of a genteel Extract, laid aside all their
 ‘ Pride, and all their swelling Titles, and forgot
 ‘ that they had been better born or educated than
 ‘ others ; and became like their Brethren. — Plait-
 ‘ ing, or curling of Hair, was a Thing both their
 ‘ Men and Women proscribed from their Care ;
 ‘ they thought that Labour lost, which was em-
 ‘ ployed about such Superfluities : They were jea-
 ‘ lous of their serious Frame of Mind and Spirit,
 ‘ and therefore all such Dresses as served to infuse
 ‘ Vanity into their Minds, or damp their Zeal to
 ‘ Religion, they shunn’d, as they did Houses infected
 ‘ by

‘ by the Plague. — They minded no such Thing as
‘ Modes and Fashions, nor did any new Habit or
‘ Ornament, that came up, intice them to Imita-
‘ tion.—Decency was their Rule, and Modesty the
‘ Standard of their Habit and Conversation. — They
‘ wore nothing about them that was costly or curi-
‘ ous.—Their Study and Contrivance was, how to
‘ make them fit for the Marriage of the Lamb.—
‘ Their Garments was either Linen, Woolen, Furr
‘ or Sheepskins, and their Furniture mean and
‘ homely. — They were despised for their Meanness,
‘ and were looked upon as unsociable, People of
‘ pitiful Spirits, Strangers to the Art of Conversa-
‘ tion, melancholy Wretches, Brethren of Worms,
‘ yet they matter’d not the World’s Censures, and
‘ triumphed more in a good Conscience, than the
‘ others could do in all the Vanities and Glories
‘ of this present World. — The World’s Contempt
‘ was their Glory ; they did not mind being under-
‘ valued by the vulgar Crowd, that they might
‘ with greater Earnestness long after a better Inhe-
‘ ritage.—If any wanted Business, and had no Need
‘ to work for their Living, they worked for the
‘ Poor. Idleness they had an Aversion to. The
‘ great Men and Women would do something, that
‘ the Needy might be the better for. She that had
‘ been the greatest Lady, did not disdain to spin,
‘ sew and knit for her distressed Neighbours.—Like
‘ Bees, they were ever employed for the common
‘ Good. — The Love of the World was Death to
‘ these *Christians* ; they thought it a certain Sign
‘ that they had no Portion in Christ, if they at-
‘ tempted to serve God and Mammon. — *To be in*
‘ *the World, and not of the World*, was their *Motto*.
‘ — They seem’d to be prophane, because they did
‘ not worship the *Heathen* Gods ; but were more
‘ devout to the true God. — Not a few left their
‘ great Dignities, high Places, and swelling Titles,

‘ to become *Christians*, and chose to be low and
 ‘ contemptible in the World, that they might have
 ‘ no Impediment in their Way to Heaven.

‘ The ancient *Christians* mainly insisted upon this,
 ‘ That the Arts of curious and costly Dresses were
 ‘ injurious to God, and a Disparagement to his
 ‘ Workmanship.—Says *Tertullian*, we are not to
 ‘ seek after Neatness and Finery beyond what is
 ‘ simple and sufficient, and what pleases God ;
 ‘ against whom they offend, who are not satisfy’d
 ‘ with his Workmanship. — *Chrysostom* commends
 ‘ *Olympias*, a Woman of great Birth and Estate,
 ‘ for the incredible Modesty and Meanness of her
 ‘ Attire.—The *Christians* were so far from the Af-
 ‘ fection of Bravery in rich and costly Things,
 ‘ that they thought they never could seem mean
 ‘ enough.—*Clemens* of *Alexandria* says, The Gar-
 ‘ ments we should wear ought to be mean and fru-
 ‘ gal, and that is the best which is farthest from Art
 ‘ and Curiosity. — The Ancients censured Intem-
 ‘ perance, but, says *Clemens*, not to be compared
 ‘ with a nice, curious Study of Finess.—They cry’d
 ‘ out not only against the Costliness of their Clothes,
 ‘ but the Arts to add greater Handsomness than
 ‘ God had bestow’d upon them.—But some of these
 ‘ Times pleaded Riches ; to which *Cyprian* answers,
 ‘ They are truly rich who are rich towards God,
 ‘ and the World ought to be despised with its Pomps
 ‘ and Delights, which we renounced when we hap-
 ‘ pily turn’d to God ; and Riches are to be govern’d
 ‘ by just Measures. For the Apostle commands all
 ‘ Women, how rich soever, to adorn themselves in
 ‘ modest Apparel, not with costly Array ; and shews
 ‘ a more excellent way to bestow their Estates, to
 ‘ relieve the Hungry and feed the Poor.—This was the
 ‘ best Art of improving Riches.’

Rutty’s History of Friends in Ireland. ‘ The fore-
 ‘ going Page informs us, not only how the primitive
 ‘ *Christians*

‘ *Christians* clothed themselves, but how they furnished their Houses, agreeable to the Simplicity and Moderation of our elder Brethren, with Regard to the Furniture of their Houses; concerning which I am sorry to have Occasion to observe, that not a few of the present Generation have deviated a much greater Length from the primitive Precept and Example, than they have in Respect to the Ornaments of their Persons, whose Conduct in Relation to these two particulars is so little uniform, that it would seem to imply, that provided they would retrench a little of the modish Superfluities in clothing their Bodies, they had received an Indulgence to run into an unbounded Profusion and Extravagance in the Furniture of their Houses.’ And with the same Parity of Reason may it be here added, that provided they deny’d themselves of gay and gaudy Clothing, they might indulge an extravagant Disposition in that that is plain and grave, as if the Pride lay in the Colour only, and not in the Quality of the Garment; neglecting the Apostle’s Prohibition of costly Array, as well as Gold and superfluous Ornaments: And also forgetting the many Changes of Raiment, or changeable Suits of Apparel, the fine Linen, the Glasses, and curious Things which we find in the Catalogue of the *Jewish* Womens Pride and Daintiness. This minding of high Things, pursuing great Riches, and purchasing costly Things, don’t seem at all consistent with the Lip Acknowledgment of many, and the great Expressions of Humility, debasing ourselves below the most abject of all Beings, as weak, shortsighted, imperfect, unworthy Creatures; Worms and not Men; Vanity, and less than nothing. And to see the Costliness of Apparel, and Furniture in Houses, &c. and the impious Nicety and Curiosity, as *William Penn* justly stiles it, among some of the plainer Sort in the Society, is

most astonishing, and would almost induce one to think, that provided they consider'd themselves in this humble Situation in the Sight of God, the supream Being, they might be indulged in their imagined Superiority and Distinctions which their Riches have made between them and their fellow Creatures.

George Fox's *Warning to keep out of Fashions of the World, which leads below the serious Life.* ' Mind
 ' that which is sober and modest, and keep your
 ' Fashions therein, that you may judge the World,
 ' whose Minds and Eyes are in this, *what they shall*
 ' *eat and put on* ; and, *Friends* that see the World so
 ' often alter Fashions and follow them, they cannot
 ' judge the World, but the World will judge them :
 ' Keep all in Plainness and Simplicity, and be cir-
 ' cumspect, for they that follow these Things the
 ' World's Spirit invents, they cannot be solid ;
 ' and many Fashions might be instanced, both of
 ' Hats and Clothes of Men and Women, that daily
 ' are invented, which they that run into them, are
 ' near unto the World's Spirit, that run into the
 ' Lust of the Eye, and Pride of Life ; and let the
 ' Time past suffice, and the rest of your Time live
 ' to the Will of God, taking no Thought what ye
 ' shall eat or put on.'

Womens Meeting Epistle from the Bull and Mouth,
 1685. ' The World says, *the Quakers are now like*
 ' *us, they want only Lace and Ribbands.* Our End is
 ' not to upbraid, but to remind you how our reli-
 ' gious Profession is upbraided ; for with the Light
 ' you will see there is Superfluity in Habit, though
 ' no Lace and Ribbands.—But to our Sorrow let us
 observe a farther Degeneracy since that Time, and
 not only Ribbands adorn the Heads of plain Friends,
 both Youth and Elders, but Laces adorn the Seams
 of their Infants Linen ; which Inconsistency occasion-
 ed one, whom we term of the World, to query with
 me,

me, *Where the Difference lay between Lace made with Bobbins, and Lace made with Needles?* because, says she, your People use Lace made with Needles, and refuse that made with Bobbins.

Gerard Croese's *Account of Friends*. ' Their Moderation and Temperance was such as became their Character ; they were distinguished in the Management of Trade and Commerce with the World ; they were meek, mild and moderate ; their Countenance severe, and Speech slow ; they were mean in their Clothing, and their Houses not richly furnished, tho' there were Men among them of large Substance.'

Francis Howgill's *Works*, pag. 123. ' There are Differences of Administrations, but by the same Spirit of the Lord ; now the Spirit of Truth, which is Life in its Self, putteth forth its own pure Act, not only to detect and convince him that transgresseth his Appearance, and manifests Evil that hath been committed, but being turn'd unto, shews Men the Motions whence Temptations to Evil ariseth, and as he singly keeps his Mind to it, gives Power to vanquish those Evils.'

Yearly-meeting Epistle 1688. ' Advice against meddling with outward Heats, Controversies and Distractions of this World, about the Kingdoms thereof ; but pray for the Good of all, and leave all to the divine Power and Wisdom, which rules in the Kingdoms of Men. — The Lord's hidden ones are always quiet in the Land.'

' Fox's *Epistles*, pag. 205. ' And now, dear Friends, whatever Bustlings, Tumults, Outrages, Quarrels and Strife should rise in the World, keep out of them all, and concern not yourselves with them, neither talk of them ; but keep in the Lord's Power and peaceable Truth, that is over all such Things.'

Ibid. pag. 209. 'And all light Words and Jest-
'ing avoid, and Fables and foolish Talk.'

Penn's *Epistle*. ' Let us beware of Lightness,
' Jesting, or a careless Mind, which grieves the
' Spirit.'

On Feasting at Marriages, &c.

PENN'S *Maxims.* 'Neither make, nor go to
' Feasts, but let the laborious Poor bless thee
' at Home.'

Fox's *Epistles*, pag. 556. ' Such among Friends who marry, and provide great Dinners, that instead thereof it would be of good Savour on such Occasions, that they give something to the Poor, that be Widows and Fatherless, and such like, to make them a Feast to refresh them.—To feast the Poor that cannot feast you again, would be a good Practice and Example : I know this Practice hath been used by some twenty Years ago, not only to give the Poor a little Victuals which you can't eat yourselves, but give them a little Money.—These Things I do recommend (tho' it may look strange) to weigh and consider the Thing ; it will be of good Report, and manifest a Self-denial and Openness of Heart, and of the general Love of God.'

Rutty's *History of Friends in Ireland*. 'I find in
' early Records Instances of particular Persons guilty
' of *Drunkenness*, who were dealt with, and if not
' reclaimed, expelled the Community.—And to the
' same Purpose any Thing that had a Tendency to
' promote this Evil, such as the unnecessary fre-
' quenting Alehouses and Taverns, is not only cau-
' tion'd against, but a Return in divers Places is
' made to each Quarterly-meeting, of the Observ-
' ance

‘ance or Non-observance of this Caution. And
 ‘whereas a great deal of Luxury, worldly Pomp
 ‘and Ostentation of *Births, Marriages and Burials*,
 ‘of those who call themselves *Christians*, they
 ‘esteem’d themselves call’d to bear a Testimony
 ‘against these Things, and accordingly it is an
 ‘established Query, *Whether Friends avoid super-*
 ‘*fluous Provisions at Births, Marriages and Burials,*
 ‘*and on other Occasions?* and such as transgress are
 ‘liable to Admonition.’

Yearly-meeting Epistle 1712. ‘Let Friends con-
 ‘cern’d about *Marriages*, keep within the Bounds
 ‘of Truth, Sobriety and Temperance, that whether
 ‘ye eat or drink, it may be to the Glory of God.’

Yearly-meeting Advices 1710. ‘In case of *Marriage*,
 ‘Parents are tenderly exhorted to seek the Lord in
 ‘this weighty Affair, and wait for Counsel and Di-
 ‘rection from his holy Spirit, and that the Youth
 ‘do the same; and that none make the Earth or
 ‘the World the Ground of their Choice, for that
 ‘will not procure a Blessing, but the contrary, and
 ‘grieve the Lord, may spoil Families, and bring
 ‘an Exercise on the Church of Christ.’

Yearly-meeting Advices 1718. ‘A Testimony against
 ‘running into excessive, sumptuous and costly En-
 ‘tertainments at Marriage Dinners, a great Part of
 ‘which may be better employed in relieving the
 ‘Necessities of the Poor.’

And would it be amiss here to advise Friends, to
 spare a Part of what is laid out in costly Apparel and
 fine Linen on such Occasions? Would not the Ex-
 cess which appears in too many, though plain, be
 better bestow’d to clothe the Naked? If so, I be-
 lieve we should have a better Account to give of
 the Lord’s Wool, Flax, &c. than pleasing our
 Fancies with costly Things. And as Excesses have
 been complain’d of on rather a more solemn Occa-
 sion, *viz. at Burials*, ‘The National-meeting in Ire-
 ‘land

‘ land being inform’d of it, testified against this Ex-
 ‘ cels and Custom of having Wine, Brandy, or
 ‘ strong Waters, and Cakes ; Pipes and Tobacco,
 ‘ which is very unbecoming the Occasion of their
 ‘ coming together ; ’tis therefore recommended,
 ‘ that Friends put a Stop to that unsuitable Practice,
 ‘ as well as adorning Coffins.’ And may I add,
 taking such laborious Pains to make them shine, and
 appear beautiful to the Eye ; when (alas !) if we
 cast our Eye within, behold perhaps an Object al-
 ready beginning to corrupt : Which brings to mind
 the Observation of a worthy Ancient, *William Penn*,
 speaking of costly Apparel, and may be applicable
 to the present Purpose. ‘ Miserable State indeed,
 ‘ to be so blinded by the Lust of the Eye, as to
 ‘ call Shew, *Decency*, to be curious and expensive
 ‘ about that which should be our Humiliation.’
 And I am sorry to find this *Note* in *Penn’s* Rise and
 Progress, viz. ‘ Since the Time of this Account
 ‘ was first published, some of the Posterity of this
 ‘ People have put on outward Mourning Habits for
 ‘ the Deceased.’ Friends, I beseech you discourage
 it in your Families.

Half-year’s Meeting in Ireland. ‘ Advice to keep
 ‘ out of all Excess in Provisions, and Feasting in
 ‘ Marriages, and out of all airy and unsavory Dis-
 ‘ course and Deportment ; — and to avoid outward
 ‘ decking and dressing themselves more than at other
 ‘ Times ; — and that every particular Meeting ap-
 ‘ point two weighty sensible Friends to see this
 ‘ Service performed.’

Quarterly-meeting in London, 1750-1. ‘ That in
 ‘ solemnizing Marriages, Friends advised to proceed
 ‘ with Decency and good Order becoming our
 ‘ *Christian* Profession. — To be careful neither to
 ‘ endeavour after too much Privacy, nor too popu-
 ‘ lar Invitations to the Solemnity ; but that suitable
 ‘ Notice be given of the intended Marriage, and
 ‘ that

‘ that they keep to the Hour appointed. — That as
 ‘ much as possible they would avoid all Superfluity
 ‘ in Apparel, and unnecessary Shew and Expence on
 ‘ account of Marriage Dinners and publick Enter-
 ‘ tainments, these Things being altogether incon-
 ‘ sistent with the Simplicity and Moderation we
 ‘ profess, injurious to the Circumstances of some,
 ‘ and even in such as can afford it, but an ill
 ‘ Example to those of less Ability. — And the said
 ‘ Monthly-meetings are desired to give this Advice
 ‘ to each Couple who shall lay their Intentions of
 ‘ Marriage before them.’

TESTIMONIES *against* paying Tithes.

HISTORY of Friends in Ireland, pag. 416:
 ‘ Behold the Sentiments of this People with
 ‘ Regard to a truly Gospel Ministry, and that
 ‘ which is merely of Man’s Appointment, and the
 ‘ Tithes established for its Support, which they
 ‘ have always deem’d a *Jewish* and *antichristian*
 ‘ Yoke of Oppression, against which they were
 ‘ call’d to bear a Testimony; and accordingly if
 ‘ any of this Profession were found to be concern’d
 ‘ in paying or receiving Tithes, they were deem’d
 ‘ unfaithful, and proper Subjects for Admonition,
 ‘ unworthy to set in Meetings for Church Discipline,
 ‘ and liable to further Censure if they persist in their
 ‘ Opposition.—*Tertullian* openly declares, that when
 ‘ Men depart from the Discipline of the Gospel,
 ‘ they so far cease among us to be accounted
 ‘ *Christians*. *Hist. of Friends*, pag. 7.’

The dying Testimony and Exercise of William Fisher,
 1708-9. ‘ I *William Fisher* of *Ross* in *Hereford*, be-
 ‘ ing weak in Body, but of a right Understanding,
 ‘ have

62 Testimonies *against* paying Tithes.

‘ have been sorely afflicted in my Mind and Con-
 ‘ science since my late and present Weakness, in
 ‘ consenting to my Son’s *paying Tithes for me* ; which
 ‘ has been such a Terror to me, and has wounded
 ‘ my Conscience, so that the Lord’s Judgments
 ‘ hath followed me, that I could not take my natu-
 ‘ ral Rest, which hath caused me to put forth this
 ‘ Paper as an Acknowledgment of my Condemna-
 ‘ tion for so doing. And I desire all others who
 ‘ profess the Lord’s everlasting Truth, may take
 ‘ Warning by me, and bear their Testimonies more
 ‘ faithfully for the Lord, against the grand Op-
 ‘ pression of Tithes, that they may be more easy
 ‘ and composed in Mind upon a dying Bed than I
 ‘ have been. For the Terrors of the Lord have fol-
 ‘ lowed me in giving way to that Delusion, which
 ‘ were it to do again, I would not pay it for all the
 ‘ World. I have often supplicated the Lord to for-
 ‘ give me this my great Transgression in paying
 ‘ Tithes, and I desire the Prayers of all my true
 ‘ and honest hearted Friends, that God would be
 ‘ pleased in Mercy to pass by and forgive me for
 ‘ this my Sin, so that I may obtain Peace with him.
 ‘ And now having Satisfaction in publishing this, I
 ‘ subscribe my Name, the 1st Month, 1708-9.

‘ WILLIAM FISHER.’

*The Words of a dying Man, which may be a Warn-
 ing to Old and Young to prize the Day of Visitation.*
 ‘ I went to visit *John Start* of *Heddingham* in *Essex*,
 ‘ being under the afflicting Hand of the Lord : I
 ‘ said, I hoped he had laboured to make his Peace
 ‘ with God ; he answered, *in some Measure and not all*,
 ‘ *is hard ; what is wanting is not on the Lord’s Part but*
 ‘ *ours*. I left him and went to his Wife, who told
 ‘ me her Husband had refused to pay Tithes, and
 ‘ the Priest troubled him for it, and she and her
 ‘ Neighbours

‘ Neighbours prevailed on him to go to the Priest
 ‘ and carry the Money, and that her Husband was
 ‘ in great Distress of Spirit for so doing, and said to
 ‘ her, *Had I not been better without Dish or Spoon,*
 ‘ *than to be in this Condition? I thought I had been an*
 ‘ *honest Man, but now I see I am weigh’d in the Ballance*
 ‘ *and am found too light; and so will many more that*
 ‘ *profess themselves Quakers, if they have not a great*
 ‘ *Care to prize the Day of Visitation.*—Here the Wife
 ‘ wept, and expressed great Sorrow for her being
 ‘ instrumental in paying the Priest.—This is the
 ‘ Substance of what I heard them say,

‘ ABRAHAM GOYMER.’

Behold and fear, *Brethren!* here is one Instance of
 Disobedience to God, and Bribery from a Wife;
 take heed and be not unequally yoked; and also
 take heed of supporting a Ministry God is determined
 to bring down, by directly or indirectly, and in a
 clandestine manner paying their Demands, for be
 assured, that as all Sinners in *Zion* shall be afraid, so
 Fearfulness will one Day surprize these Hypocrites.

On Trades and Merchandize.

I Beheld the World, and lo! there was Peril, because
 of the Devices which were come into it, 2 Esdras, ix.
 20. for tho’ God made Man upright, he hath found out
 many Inventions, not only in Religion (which respects
 the Soul, but in outward Things which relate to the
 Body) to make that an easy agreeable Duty, suitable
 to the carnal Mind that is content with the Form there-
 of, so they may be excused from coming under the
 Influence of its Power, and thereby be left more
 at

at Liberty to search out and make Things to indulge the same carnal Mind in the Lust of the Flesh, the Lust of the Eyes and Pride of Life; and so these Craftsmen must consequently have Retailers of their Inventions, from whence 'tis probable this Complaint against *Israel* was taken up, *Thou hast defiled thy Sanctuaries by the Multitude of thine Iniquities, and by the Iniquity of thy Traffick*, Ezek. xxviii. 18. The general Pretence of Mankind for encouraging Superfluities of all Kinds, is, that these Crafts *helps the Poor to a Subsistence*; which, by the way, is far from being the Motive of these Promoters of Lust and Vanity, at least but of a very few; and the greatest Charity will not allow us to judge otherwise, as 'tis evident in Instances where some Invention is become unfashionable, the Craftsmen have been reduced to a State of Poverty for want of Employment.

Penn's *no Cross, no Crown*, pag. 213. ' But if
' the Inventors of evil Things want a Livelihood,
' feeding them that way nurses the Cause instead of
' starving of it.—Let the Poor be help'd by Charity
' to better Callings, and the rich Vanity-huxters
' retreat, and spend it more honestly than they
' got it.'

Some People alledge, *That it is Necessity obliges them to sell such Superfluities as gratify the vain Mind*: Let these remember, that we are not to do the least Evil that the greatest Good may ensue; and also, that there is one Necessity greater than all others, and that is, the Necessity of not offending the Lord and grieving his holy Spirit.

Again, says the above mentioned Author, ' The
' Kingdom of God, say some, stands not in Meats,
' Drinks, nor Apparel, &c. I answer, *right*.—But
' it stands out of them. True honest Religion don't
' send People out of the World, but it preserves
' them from Evil. But some would endeavour to
' make God serve with their Sins, and would rather
' change

‘ charge the Almighty with the Creation and Invention of their dirty Vanities, than want a Plea to justify their Pretence and Practice. But to such miserable Souls I answer, What God has made for Man’s Use is good, and what the blessed Jesus allow’d, enjoin’d, or gave in an heavenly Example, is to be believed, observ’d and practis’d; but in the whole Catalogue the Scriptures give of both, I never found the Attires and Way of living of the Generality of the *Christians* of these Times.’

Penn’s *no Cross, no Crown*. pag. 93. Giving an Account of the Day of the Lord’s Visitation, and our Call from the Spirit of the World, he says, ‘ Now there was a grand Inquest came upon our whole Life; the Root examined, and Tendency considered of every Thought. The Lust of the Flesh, the Lust of the Eye, and the Pride of Life open’d to our View, and the Mystery of Iniquity in us; and knowing the evil Leaven, and its divers evil Effects in ourselves, how it had wrought, and what it had done, we came to a Sense and Knowledge of the State of others, and what we could not, nay dare not let live and continue in ourselves, as being manifested to proceed from an evil Principle in the Time of Man’s Degeneracy, we could not comply with in others.’

Christopher Story’s *Journal*, pag. 59. He gives an Account of *Aaron Atkinson*, and his Master *William Armstrong*, convinced and lived together, and honoured Truth in their Trading, being at a Word. ‘ They saw they were not to trade in prohibited Goods, neither to sell striped and gaudy Cloth, such as was not seemly for Friends to wear: Honest Friends, of what Employment soever, were concerned to be Testimony Bearers in the Way of their Trade and Business, and tho’ it looked for a Time as if it would have hurt their Trades, yet as they were faithful, they prospered.’

Shield of Truth. A Tract by James Parnel, 1655.
 ‘ Pride is the Fruit of the corrupt Tree. — Are
 ‘ Points and Ribbands of any Use but to satisfy the
 ‘ proud Mind? Also following the new Fashions and
 ‘ Inventions of the World, to make the Creature
 ‘ seem something in its own Eyes, and in the Eyes of
 ‘ others; are not these the outward Signs of Pride
 ‘ which lodges in the Heart? Covetousness is another
 ‘ Root of the corrupt Tree, which excites People to
 ‘ pursue Wealth by unlawful Means, by gratifying
 ‘ the Lust of the Eye and Pride of Life; has not the
 ‘ Lord pronounced a Woe against the Crown of
 ‘ Pride? and is he not determined to destroy it Root
 ‘ and Branch? and shall any professing as we do,
 ‘ by any Act of ours spare, nourish and keep it alive
 ‘ in any one? God forbid! whoever then has thus
 ‘ done, let the Time past suffice, wherein they have
 ‘ been making Provision for the Flesh, to fulfil the
 ‘ sinful Lusts thereof.’

Penn’s Just Measure. ‘ The Society we are of,
 ‘ has nothing to do with what House I live in, what
 ‘ Food I eat, what Clothes I wear, nor what Trade
 ‘ I follow, provided there be no Excess nor Uncom-
 ‘ linefs in all these.’—Agreeable to what the Apostle
 writes, *Whatsoever is comely and of good Report, &c.*
that follow. — Now judge ye; is it comely and of
 good Report for the Members of a Society, pro-
 fessing to deny all the fantastick Modes and
 Fashions, and all the Superfluties in Use among
 what we term the World’s People, and in Words
 zealous against them in the Youth of our own
 Society, and desiring that all Mankind might be
 so enlightened by divine Grace, to see the Evil and
 Folly of these external Things, and are at times
 calling to them to forsake them, seeing the great
 Danger in these Luxuries, of hurting their eternal
 Interest? and what is astonishing, at another Time
 exposing to Sale rich plain and gaudy Silks, fashion-
 able

able Ribbands, with a Train of other Vanities too numerous to add here. Judge yourselves, *Brethren*, in these Things by the Spirit of Truth, and then no Man will judge you.

Penn.— ‘Visible Objects have a great Influence
 ‘ on the People, and therefore Satan is represented
 ‘ tempting *Eve* with fair Fruit, pleasant to the Senses,
 ‘ the Palate, the Eye, &c.’ And are not they who
 sell vain and superfluous Things, exposing them at
 Door and Windows, Tempters of the People to the
 Lust of the Eye and Pride of Life?

Barclay’s Apology, pag. 532. ‘ ’Tis not lawful
 ‘ for *Christians* to use superfluous Things, in Clothes,
 ‘ &c.’ And then certainly not lawful to sell them,
 to feed these Lusts.

Fox’s Doctrinals, pag. 828. ‘ Do not nourish the
 ‘ Lust of the Eye in your Families; if you do, you
 ‘ nourish that which is not of God.— Pag. 881.
 ‘ Whatever you gain by your Covetousness from the
 ‘ Lusts of others, will not this bring Destruction
 ‘ upon you and your unrighteous Gain, which you
 ‘ have got by feeding their Lusts? for that Spirit
 ‘ which feeds the destroying Lust is the Destroyer,
 ‘ and the Profit of that will not be Gain to you in
 ‘ the End.’

Fox’s Epistles, pag. 2. ‘ The Children of this
 ‘ World do mostly mind external Things, their
 ‘ Love is in them; but they who follow Christ in
 ‘ his Cross, they are Strangers to the World,
 ‘ Wonders to the World, condemn’d by it: But
 ‘ while the Nature of the World doth rise in Man,
 ‘ O the deaf Ear, the blind Eye, the Understand-
 ‘ ing shut up, in which they judge! — Pag. 8. We
 ‘ see Men despise us when we go from our Principles.
 ‘ Pag. 263. *Friends*, keep to Truth’s Principles.’

John Fothergill’s Journal, pag. 10. ‘ God is
 ‘ desirous that his Camp should be cleansed, for it
 ‘ seems to me, that there are Abundance of People,

‘ not of our Society, will confels to the Truth in
 ‘ Words, that have their Eyes very strictly upon
 ‘ us, to see if our Actions agree with our Principles,
 ‘ and our Conduct answers the Profession we make.’

Lawson’s *Mite*, pag. 38. ‘ As Nations come to
 ‘ be rectify’d and season’d with the Salt of the King-
 ‘ dom, all Arts not favouring of God, but tending
 ‘ to deprave the People, and lead them into an airy
 ‘ uncertain State, will be witness’d against.’

Penn’s *Epistle to the Churches*, 1677. ‘ A Warning
 ‘ to all that make mention of the Name of the Lord,
 ‘ that they take care how they let out their Minds in
 ‘ any wise to please the Lust of the Flesh, the Lust
 ‘ of the Eye, and Pride of Life, which are not of
 ‘ the Father, but of the World; lest any be exalted
 ‘ into a Liberty that maketh the Cross of Christ of
 ‘ none Effect, and the Offence to cease.—These will
 ‘ become as the Salt which has lost its Savour, and at
 ‘ last will be trod under the Feet of God and Man.’

The same Author *to the young Convinced*, 1669.
 ‘ We are as well to be a Cross in our Garbs, Gate,
 ‘ Salutations and Dealings, as to the Worshipps of
 ‘ this vain and adulterated World. — *Epistle* 1696.
 ‘ *My Friends*, blessed are they that see their Captain
 ‘ go before them, counselling and leading them in
 ‘ all their outward and lawful Concerns, that they
 ‘ offend not.’

Stephen Crisp’s *Works*, pag. 364. ‘ Beware of the
 ‘ Wiles of those who are crafty, and would lead
 ‘ from the Simplicity of the Gospel, but keep your
 ‘ Testimony alive in all Things. — Pag. 381. Have
 ‘ a Care that nothing be done or permitted which
 ‘ hurts your Testimony for God, his Name and
 ‘ Example to others, in a Restoration (from the
 ‘ sinful Life) of the whole World.—Pag. 368. What
 ‘ is not right, Love constrains to deal uprightly
 ‘ with.—That which God calls unclean, let no Man
 ‘ presume to call clean, or join with it.—Pag. 169.

‘ There

‘ There are many reasoning with the Flesh, *May I not do this that my Heart desireth, and keep in the Way of Truth?* Thus the Serpent begets a Question of obeying the Truth, and his Answer is always with a Liberty to disobey. — This bringeth Oppression on the pure Seed, and that withdraws, and so Night comes. — Pag. 366. Let your Lives shine, that sober Enquirers may be reach’d, without which all Testimony is to no Purpose but to condemn us; keep then a single Eye, for ye cannot serve two Masters.’

Penn’s *Maxims*, pag. 169. ‘ Fear and Gain are the great Perverters of Mankind, when either prevails the Judgment is violated.’ If we contribute to Pride, we make ourselves accessory to the Consequences arising therefrom, and justly charged with keeping the World in Ignorance.

Ireland, 1688. *At a Meeting of Merchants, Clothiers and Taylors.* ‘ We being met together according to the Appointment of the Half-year’s Meeting, to consider whether it be convenient for Friends to make *draught, figur’d and strip’d Work*, or to *sell such, or make them up into Clothes*; and upon the whole Debate and Resolves, we believe it is comely and according to Truth, and Truth-like, for Friends to wear plain Apparel, and to make plain Stuffs, and to sell plain Things, and for *Taylors* to make Clothes plain; and that it will be commendable that all Friends, who have the Truth chiefly in their Eye in all the said Clothes and Goods, in their dealing, making and wearing; and that if any Friend do, for Truth’s Sake, lay aside and deny themselves of the Profit of what they might expect to get, by *figur’d and strip’d Things*, we believe they will not lose their Reward. And Friends would do well to encourage Friends of that Trade that cannot answer the *World’s Fashions.*’

Half-year's Meeting, 1693. ' The Yearly-meeting
 ' of Women apply to this Meeting for Advice,
 ' about Friends having printed or painted Hang-
 ' ings, Shining-tables, Chests of Drawers, and Dress-
 ' ing-boxes, large Looking-glasses, painted Rooms,
 ' &c. The Sense of this Meeting is, That Friends
 ' ought not to run into, but lay aside all printed
 ' and painted Hangings, and to avoid any Hang-
 ' ings of Rooms as much as possible ; if they have
 ' real Necessity for plain Hangings, that they may
 ' take Advice before they do it.—And that they
 ' deny themselves of such Finery of Tables, Drawers,
 ' &c. which gratify an high Mind, and use plain
 ' ones for Service ; that none keep large Looking-
 ' glasses, (and if Partitions colour'd, to be of one
 ' plain Colour.) And may I add, *it is advisable to*
reduce the Number of smaller Looking-glasses.

Advices of Half-year's Meeting continued. ' 'Tis
 ' desir'd, all Friends that are *Joiners, Ship-carpen-*
 ' *ters, Foundrs,* that are present, to meet apart
 ' and consider what is convenient for them to make,
 ' and give their Judgment to the Meeting to spread
 ' abroad for Truth's Service ; which was as fol-
 ' lows : That Chests of Drawers ought to be plain,
 ' all of one Colour, without any swelling Works :
 ' That Tables and Chairs ought to be plain with-
 ' out carving, keeping out of all new Fashions ;
 ' and all Mouldings one above another about Beds,
 ' Clock-cases, &c. ought to be avoided, only what
 ' is according to Truth, so that all Furniture should
 ' be plain.—That *Ship-carpenters* leave off carving
 ' and making Images, and putting them up in Ships.
 ' —That *Founders* take care to keep out of casting
 ' Images, or superfluous Things.—That *Saddlers*
 ' make plain Saddles for Men and Women.'

Fox's Doctrinals, pag. 111. *The Fashions of the*
World made manifest. ' Is not all your Fashions to
 ' please the Lust of the Eyes? You are carried
 ' away

' away with the Vanities of your Minds, and the
 ' Inventions of your wicked Hearts : Do you not
 ' believe that God will spew you out for thus pol-
 ' luting the Earth and staining of it, who are given
 ' up to the Inventions of Fashions ? — Craftsmen
 ' given up to Inventions of Fashions. — The newest
 ' Fashions pleases the People best. — You serve your
 ' Inventions more than God, though you call on
 ' him with your Lips. — You say the *Quakers* Reli-
 ' gion stands in this, *to cry against the Fashions of*
 ' *the World* ; nay, not altogether ; yet it doth stand
 ' to cry against them. — The *Quakers* Religion is
 ' pure, and keeps from the Spots of the World and
 ' the Fashions of it. — It is Time to cry against all
 ' your Fashions, for the Devil hath carried you to
 ' such a Height, who are in the Wisdom of the
 ' Earth, which is sensual, that it is Time to cry
 ' against them upon the Wall.'

No Cross, no Crown, pag. 15. ' The true Disciples
 ' of our Lord must be crucify'd to Objects and
 ' Employments that attract downwards.'

Fox's Epistles, pag. 209. ' *Friends*, keep your
 ' Hands, Tongues, Feet, Bodies and Hearts clean,
 ' out of all Pollutions ; keep out of all the vain
 ' Fashions of the World, and over that unchaste
 ' Spirit that invents new Fashions daily in Apparel
 ' and Diet ; keep chaste, that your Lives and
 ' Conversations may judge them in such Things.'

Gilbert Lathey, convinced by *Edward Borrough's* in
 1654, was a Man fearing God, and hating Iniquity,
 fervent and zealous against Deceit ; which Testi-
 mony he bore faithfully according to his Ability.
 Having received a Gift in the Ministry, he honoured
 them greatly who were Elders in the Lord, as they
 kept to that Power that first broke forth in their
 Hearts ; he would often say, *they were as Marrow*
to his Bones. — He took up the Cross, and despised
 the Shame, and it pleased the Lord to bring a Trial

upon him, like cutting off a right Hand, viz. He being a *Taylor*, was employed by Persons of Note, who would have their Apparel set off with much Cost and Superfluity of Lace and Ribbands, and he came under a conscientious Concern not to meddle therewith, nor suffer his Servants to put it on ; so he was forced to part with his Servants, not knowing but he must be a Servant himself ; yet he chose to leave all rather than lose his Peace with the Lord, who never forsakes those who trust in him : Thus was he resigned to God's Will.—He wrote an Epistle to all Tradesmen whatsoever, telling them, *The Lord was appearing to search out the Works and Deeds of Darknes* ; and exhorts all, of what Trade, Office or Calling soever, to leave off all the Evil in them, for *the Lord was weary of it, and grieved with the Evil used in their Employments which they were daily exercised in, and led to by the Enemy of Souls ; for which they must all come to Judgment for the Pride that they have been Leaders into, and Preparers of the Way for Pride and Vanity, which grieves the Lord Day by Day.*

John Hall, Father of *David Hall* of *Skipton*, lately deceased, born in 1637, a *Taylor* by Trade, was often employed in the Families of great Men and Circumstances, had in great Esteem amongst them, being willing, capable and ready to gratify them in the Modes, Cuts and Superfluities of the Times, being himself at that Time a Youth gay and modish in Apparel, sprightly and jovial in Spirit, swimming towards the Profits and Pleasures of this fading World ; yet preserved from gross Enormities, was awakened by one *Gervase Benson* : Some Time after, in a silent Meeting, convinced of the blessed Truth, and continued in it to his dying Day. Now *the Light of the just Man's Path, which shines more and more to the perfect Day*, made further Discoveries unto him ; for whereas aforetime he had gratified the vain Minds of Men and Women in the Fashions and Superfluities then in vogue, now he found

found a Restriction laid upon him, and a conscientious Scruple in doing such like Things: Howbeit, for some Time, through Reasoning, &c. permitted his Servant or Servants that wrought with him to have some hand in the doing of it. He did not at the first renounce all those Superfluities, and the Profits that might seem to arise therefrom, but the Light shone brighter and brighter, and discovered Things further and further; and as he sat in a Meeting on a certain Day (*the Power of the Lord seized him*) he was so remarkably affected, that his Hands were drawn together, the Use of his Limbs taken from him, and he fell down on the Floor, where he laid for some Time, to the Admiration of the Spectators. After this *Visitation*, which he took to be a Dispensation of the righteous Judgments of the Lord, for his being instrumental in setting on of Lace on Womens Apparel, and other Superfluities of the Times, which frequently occur'd in his Business, he was sweetly favoured with an immediate Succession of refreshing Consolation, so that he could sing of Judgment and Mercy. From that Time he never *durst* set on any Lace, or other superfluous Ornaments, or gratify the proud Minds of Men and Women in the vain Fashions and changeable Modes of the Times, neither with his own Hands, nor the Hands of his Servants, what Disadvantage soever it might be unto him: But the Lord prospered what he put his Hand to; he was with his Servant, and is with all the Faithful that follow his Leadings and Drawings of the Light and Truth, even to the giving an hundred Fold in this World, and in the World to come Life everlasting.

Soon after this, he was sent for by a great Man to make some very fine Clothes; when he saw the Work was to be wrought with many Superfluities, which for Conscience-sake he *durst* not undertake, upon his Refusal they told him, he might let his
Man

Man do them ; but he said he durst neither permit his Man to do them, nor assist him ; then they said they must employ another. He was willing to lose all, rather than his Peace with the Lord : He freely turn'd his Back of all that worldly Interest : And Providence so favour'd his conscientious Care, that he got plain Work enough, and his Wages increased ; as he was faithful in a little, the Lord made greater Things manifest unto him, for in the Families in which he had been light, airy and wanton, he was now made to reprove Vanity, and bear a living Testimony to the everlasting God in Word, Doctrine, Life and Conversation ; and it pleased the Lord to dispense to him a Gift or Talent in the free living Ministry of our Lord Jesus Christ, which through his Blessing he improved to God's Honour and the Comfort of Souls. He recruited in the World and lived reputably among his Neighbours ; but the Officers were very rigorous in the Execution of the Law upon him, and in the Year 1683 was several Times in Prison, but the Lord made way for him and all that faithfully follow him, let their Difficulties be what they may. He was zealous in Discipline to keep up that Hedge, and strict and conscientious in the Nurture and Education of his Children.

Extract from a Treatise wrote by Henry Lombe of Norwich, Weaver ; printed 1684, reprinted 1693.

‘ I do declare, that the Work which has been
 ‘ wrought in me is the Lord's Work, and Praises
 ‘ be given to him alone. And I do also further de-
 ‘ clare that the Lord, in this Day of great Love to
 ‘ my Soul, has been pleased to discover to me divers
 ‘ Things, wherein I disobey'd his holy Law in my
 ‘ Heart, and which he did require me to forsake
 ‘ and part withal ; but that which in particular I
 ‘ find a Concern to live upon my Spirit, to give
 ‘ forth as a publick Testimony unto others is, That
 ‘ the

‘ the Lord hath manifested to me his Displeasure
‘ against my being concerned in making any *figur’d*
‘ *and gaudy Stuffs*, whose End and Service was
‘ chiefly to satisfy the vain and proud Minds of
‘ Men and Women, that live in Disobedience to
‘ God ; and that those Things have their Rise and
‘ Beginning, and are invented by Man, whose Heart
‘ and Mind is gone astray from the Counsel of the
‘ Lord, and therefore by such as come to yield up
‘ unto him, and take Counsel of his holy Spirit,
‘ they are to be deny’d and turn’d from ; and we
‘ are not to reason with Flesh and Blood about
‘ these Things, saying, *if I leave this Way, I know*
‘ *not how I shall get such a Maintenance for my*
‘ *Family as I now can ; and if the Lord would make*
‘ *out a Way for me in other Things, I could willingly*
‘ *part with this.* And so are preferring their present
‘ Prosperity in this short and transitory Life, before
‘ their Peace and eternal Comfort and Felicity with
‘ the Lord for ever : O, *my Friends*, it is better to
‘ have inward Peace with the Lord, and the Seal
‘ and Testimony of Faithfulness born witness unto
‘ us, and in us, though we do suffer in the outward,
‘ than to enjoy outward Comfort for a little Season,
‘ and want inward Peace. — *My Friends*, it is the
‘ Lord hath given unto me, that those that are
‘ obedient unto him, and bear a faithful Testimony
‘ for his Truth, against that Spirit of Pride and
‘ Wickedness, that so much abounds in this our
‘ Age, they shall not want that which is necessary
‘ for their Support in the outward ; and on the
‘ contrary, they that refuse to obey the Lord and
‘ answer his Requirings, and think by continuing in
‘ that which grieves his holy Spirit, to gather to-
‘ gether and increase in Riches, the Lord is able to
‘ blast all their Increase when he pleases ; therefore
‘ let all be persuaded to be faithful to the Lord,
‘ and turn their Hearts and Minds to seek him
‘ above

‘ above all other Things, and all Things good for
 ‘ us shall be added.’

Collection of Tracts written by several Friends :
William Billing, in the third Page of his Epistle to
 Friends, says, ‘ Let nothing be bought or sold that
 ‘ is superfluous, or destructive to God’s Creation.—
 ‘ Let none, I say, return to any Part of the old
 ‘ Vomit.’

*Deut. xxiii. 18. The Price of a Dog shalt thou not
 bring into God’s House.* — The marginal Note says,
*forbidding Gain got by evil Things to be apply’d to
 the Service of God.*

Ambrose Rigge’s Life. Epistle to Friends, pag.
 348. ‘ Wait upon the Lord in Faith, and he will
 ‘ give you what is needful in his own Time, and
 ‘ with a Blessing added ; but I have learn’d this by
 ‘ long and good Experience, to recommend to you
 ‘ in Brotherly Caution, not to seek lawful Things
 ‘ by unlawful Means, for that is not good in the
 ‘ Sight of God ; but let the Lamp of Righteousness
 ‘ go before you in all your outward Undertakings,
 ‘ by which all Snares which may be laid in the
 ‘ Way may be avoided, in the Dominion which
 ‘ subdueth all Things which are not of God.’

London, the 2d of the Eleventh Month 1682.

*A Paper to Friends and others, against the Poms of
 the World used by many Tradesmen in their Vocations,
 contrary to many of their Sureties, Promises and
 Vows ; by George Fox. Doctrinals*, pag. 824.

‘ Friends,

‘ **S**TAND in the eternal Power of God, Witnesses
 ‘ for the eternal God against the Devil and his
 ‘ Works, and the World, and the Lusts and Poms
 ‘ and Vanities thereof ; which World the Devil
 ‘ is

‘ is God of. Now there is a Saying by the God-
‘ fathers, so called, that they do promise and vow,
‘ *Ec. to forsake the Devil and all his Works, the Poms*
‘ *and Vanities of the wicked World, and all the sinful*
‘ *Lusts of the Flesh, and vow for Children that they*
‘ *will not follow nor be led by them, but forsake them all.*
‘ And do we not see many run into them all, or
‘ many of the Lusts and Poms and Vanities of the
‘ World? And are not such offended at such Trades-
‘ men that cannot trim their Clothes and Apparel
‘ according to the Poms, Lusts and Fashions of
‘ the World, which pass away? But such Trades-
‘ men as stand Witnesses in the Power and Truth of
‘ God, and cannot fulfil Peoples Minds in the Lusts
‘ and Vanities of the World, I say, they are
‘ offended at them.

‘ But did God make Man and Woman with these
‘ Poms, and Vanities, and Lusts, or how came
‘ they into them? No; God did not make them
‘ with these Lusts and Vanities; but when Man and
‘ Woman forsook the living God and disobey’d
‘ him, and followed the Serpent Satan, the Devil,
‘ then he filled them with the Poms, Lusts and
‘ Vanities of a wicked World, which he is God of:
‘ So they fell from the Righteousness, Holiness and
‘ Image of God, and transgressing the Command
‘ of God, and following the Serpent, he hath filled
‘ them with Pride, Malice and Hatred, and with
‘ the Lusts and Vanities of the World.—And some
‘ are grieved and vex’d if they cannot have such
‘ Vanities as others have, and think much at such
‘ who are in Pomp and Pride above them, and the
‘ Lust the Devil begets in them, in Man and Woman
‘ in the Fall.—So it had a Beginning in Man and
‘ Woman, and must there have an End, if ever they
‘ come to God.—So they that stand faithful Wit-
‘ nesses for God against the Pride, Poms and Van-
‘ ties of the World, they cannot please nor satisfy
‘ them,

‘ them, *though it bring them much Gain.* For the
 ‘ Apostle saith, *the Lust of the Flesh, the Lust of the*
 ‘ *Eye, and Pride of Life, is not of the Father;* [mark,
 ‘ *not of the Father*] not of God the Father, the
 ‘ Creator of all, that takes Care of all, who is Lord
 ‘ of all.—If these Lusts be not of the Father, who
 ‘ are they of then, but of the Devil, the God of
 ‘ this World? So these Tradesmen that are God’s
 ‘ Witnesses, cannot fulfil these Lusts of the Eye,
 ‘ &c. which are of the Devil, whom Christ destroys
 ‘ and his Works; and are sealed and certain Wit-
 ‘ nesses in God’s eternal Power, *against all which is*
 ‘ *not of the Father,* but of the Devil. And they are
 ‘ also Witnesses for *that which is of God the Father,*
 ‘ *and his Son Jesus Christ,* and for his Glory, and for
 ‘ his Honour and Praise.

‘ But they that are in the Poms and Vanities of a
 ‘ wicked World, and Followers of the God of this
 ‘ World, and his Works, *the Lust of the Flesh, the*
 ‘ *Lust of the Eye, and Pride of Life,* they hate and
 ‘ persecute them that stand Witnesses against such
 ‘ Things, and will hardly employ such who stand
 ‘ Witnesses against their Pride. So these Trades-
 ‘ men can hardly get any Trading while they wit-
 ‘ ness for God, the Father’s Power and Truth,
 ‘ against those who are in the Poms and Vanities
 ‘ which is not of the Father. But in so doing they
 ‘ know they keep clean Consciences to God, and
 ‘ know and are assured that his Blessing rests upon
 ‘ them, who will bless them with Blessings from
 ‘ above and beneath, as they are Witnesses for God,
 ‘ who hath his upper and nether Springs to refresh
 ‘ them, which enables them to stand faithful Witnesses
 ‘ for the living God their Father, to whom be Glory
 ‘ for ever, whose Glory is over all the Works of
 ‘ his Hands, who is worthy to be served, worship-
 ‘ ped and honoured for evermore, *Amen.*

‘ And

‘ And therefore ’tis good for all to wait patiently
 ‘ upon the Lord, for some of you do know, that
 ‘ when Truth first broke out in *London*, many
 ‘ Tradesmen could not take so much Money in their
 ‘ Shops as would buy them Bread, because they
 ‘ withstood the World’s Ways, Words, Fashions
 ‘ and Customs; yet by their patient waiting on the
 ‘ Lord, in their good Life and Conversation, they
 ‘ came to answer the Truth in Peoples Consciences;
 ‘ so there arose a Belief in People, *that* Friends
 ‘ *would not wrong them in any Thing*; so at last the
 ‘ Lord did increase his Blessings both inwardly and
 ‘ outwardly upon his People: Therefore let none
 ‘ murmur nor complain, but wait in *Patience* and
 ‘ *Faithfulness* upon the Lord, who is both God of
 ‘ Heaven and Earth; all is the Lord’s, who can fill
 ‘ you both with his spiritual and temporal Blessings;
 ‘ therefore all walk worthy of them in Truth and
 ‘ Righteousness, and that whatever ye do in Word
 ‘ or Deed, it may be done to the Praise and Glory
 ‘ of God.

GEORGE FOX.’

George Fox’s *Epistles*, pag. 288. ‘ Help such
 ‘ who have left a Calling which they for Conscience
 ‘ sake cannot follow; do the best you can to help
 ‘ them, and further them to Employments, *that*
 ‘ *they may labour in the Thing that is good*, and be a
 ‘ Blessing in the Creation.’

Extract from a Treatise of Discipline, by Dr. Ruty,
 pag. 441. *History of Friends in Ireland.* ‘ There
 ‘ remains yet worthy of Notice, certain particular
 ‘ Instances of their tender Regard to Justice, and
 ‘ their condemning the Acquisition of Riches by
 ‘ Means either unlawful, or such as interfered with
 ‘ the Dictates of their Conscience, *viz.* I find it to
 ‘ have been the Concern of a National Meeting,
 ‘ held in *Dublin* 1677, to recommend to Friends,
 ‘ that

' that they should forbear selling needless Things,
 ' and such as had a Tendency to uphold Pride and
 ' Vanity : Such they deemed to be the Merchandize
 ' of Gold and Silver Lace, gaudy Ribbands, Silks,
 ' &c. all which kind of Traffick, several Persons
 ' who had been concerned in, when they came to
 ' be of this Judgment, did lay down for Conscience
 ' sake.'

Extracts from the Half Years Meeting in Ireland,
 1676. ' Whereas there have been several Testimo-
 ' nies from our former Half Years Meetings, against
 ' the vain and never settled Fashions in Apparel,
 ' and against Superfluity in Household Stuff and
 ' otherwise, and against making and selling such
 ' Things which Truth will not allow of ; and to the
 ' End such Things may not creep in again, and that
 ' the Expectation of all faithful Friends may be
 ' answered herein, and the said Testimonies kept
 ' up, Friends at the said Meeting do signify their
 ' continued and constant Unity with the said former
 ' Testimonies, Copies whereof being sent herewith,
 ' desiring the Mens and Womens Meetings every
 ' where in this Nation, to look into these Matters,
 ' and to use all Ways and Means in Truth to get
 ' them swept away, where such Things appear, and
 ' are found ; that so the House may be kept clean :
 ' And that all Friends in Cities, Towns and Country,
 ' do keep up their Testimony against Observation
 ' of Days, called holy Days ; also the Womens
 ' Meetings every where to be encouraged and help-
 ' ed, according to a Paper of our dear Friend *John*
 ' *Banks*, recommended to the Men and Womens
 ' Meetings to accomplish its Service.'

Ibid, in 1677. ' Friends of the several Provinces
 ' are desired to take Care, that the Testimonies
 ' formerly given forth against the World's Fashions
 ' in Apparel, and Superfluity in Household Stuff
 ' or otherwise, and against Tithes, directly or
 ' indirectly,

‘ indirectly, and against making and selling such
 ‘ Things as Truth will not allow of, that these
 ‘ Things be enquired into in every respective Meeting
 ‘ by faithful Friends, and that Returns be made
 ‘ to the Provincial Meetings, how such Things are
 ‘ found in each particular Meeting.’

‘ *Dear Friends,*

‘ **I**T being by us known, that the Ancient of Days
 ‘ is come, to bring Things into ancient Order,
 ‘ that the Searcher of all Hearts is come to search
 ‘ thoroughly; that the Rock of Ages is appear’d for
 ‘ People to build thereon; that the Comeliness and
 ‘ Beauty of him is now seen, whose Face has been more
 ‘ marr’d than the Face of any Man, whose glorious
 ‘ Brightness hath enlightned our Understandings; by
 ‘ which Candle of the Lord we see the State of the
 ‘ Sons and Daughters of Men, and how the Enemy
 ‘ of Mankind goeth about seeking whom he may
 ‘ devour, and entangle again with the Glory and
 ‘ Beauty of this World, setting before Men and
 ‘ Women the Comeliness and Decency of the several
 ‘ Fashions of the World, and also the Delight and
 ‘ Pleasure which may be had therein; by which we
 ‘ see many are ensnared by looking out at those
 ‘ Things, and not keeping upon their Watch Tower,
 ‘ whereby they might see all the Baits and Snares the
 ‘ Enemy of their Souls lays in the broad Way and
 ‘ crooked Bye-paths, for their Hurt and Destruction.
 ‘ And therefore the Lord hath put it into our
 ‘ Hearts, to beseech all to be willing to come out of,
 ‘ and lay aside all those dead Things, which doth
 ‘ not become the Sons and Daughters, the Servants
 ‘ and Handmaids, of the living God, after that he
 ‘ hath so gloriously in Life and Power appeared unto
 ‘ them.

F

‘ And

‘ And we desire that in all Men and Womens Meet-
 ‘ ings, faithful Men and Women be chosen, as have
 ‘ not enter’d into any of these Things, but are come
 ‘ out, and keepeth out of them all, since they were
 ‘ convinced of the living Truth of God, or such as
 ‘ now with a willing and ready Mind, in the Dread
 ‘ and Fear of the Lord God Almighty, will come
 ‘ out of them all, to the Intent that they without
 ‘ Delay, in the meek and melting Spirit of the Lord
 ‘ with much Tenderness, may visit all those that
 ‘ have enter’d into, or keep in the World’s Fashions
 ‘ in their Apparel, Household Stuff or otherwise ;
 ‘ or in selling those Things which the faithful People
 ‘ of God cannot lawfully use or wear ; and to exhort
 ‘ them to come out of them all. And if any are not
 ‘ willing, and do not come out of those Things,
 ‘ after they have been twice or thrice exhorted, then
 ‘ those that exhorted them, to acquaint the Mens
 ‘ and Womens Meeting with it, to whom they do
 ‘ belong, to the End they may be had before the
 ‘ Meeting to answer for their so doing, that the
 ‘ Glory and Honour of God may be over all, and
 ‘ in us all, to our Comfort and Consolation.’

‘ *Friends*, keep to the ancient Principles of Truth,
 ‘ 1st. At a Word in all your Callings and Dealings
 ‘ without Oppression. 2^d. To sound Language,
 ‘ Thou to every one. 3^d. In your Testimony against
 ‘ the World’s Fashions. 4th. To your Testimony
 ‘ against the Priests, their Tithes and Maintenance.
 ‘ 5th. Against Mass Houses, and repairing them.
 ‘ 6th. Against the World’s joining in Marriage, and
 ‘ the Priests, and stand up for God’s joining.
 ‘ 7th. Against Swearing, and the World’s Manners
 ‘ and Fashions. 8th. Against all Looseness and
 ‘ Pleasures, and Prophaness whatsoever, and against
 ‘ all the World’s Ways and Worship, and Reli-
 ‘ gions ; and stand up for God ; see that every one
 ‘ that hath done wrong, that they do restore. 9th.
 ‘ That

- ‘ That all Difference be speedily made up. 10th.
- ‘ That all bad Things be judged speedily, that
- ‘ they do not fly abroad to corrupt Peoples Minds;
- ‘ that all Reports be stopp’d the defaming any one.

London, 13th of the
Fifth Month 1671.

‘ GEORGE FOX.’

A Hammer to break down all invented Images.
George Fox’s *Doctrinals*, pag. 312. ‘ Man (*says he*)
‘ transgress’d by touching that which was forbidden.
‘ — And the Law was added because of Transgres-
‘ sion. — But the Law made nothing perfect, not
‘ taking away the Root, only taking hold upon
‘ the Actions.—But Christ, which, or who destroy’d
‘ Death with his Works, takes away the Root of
‘ Sin, and destroys the Beginning of it, *to wit*, the
‘ Original the Devil, who abode not in the Truth
‘ himself, who led Men and Women out of the
‘ Truth, and so to be like him in his Image, and not
‘ like God in his Image ; and therefore Christ, who
‘ destroy’d the Devil, renews Man again into the
‘ Image of God.

‘ And now all Men that be in the Image of the
‘ Devil, out of Truth, out of the Image of God,
‘ they are them that are making Images, Likenesses
‘ and Representations of Things in Heaven, in the
‘ Earth, in the Waters above and below ; so these
‘ would be *Imitators* of the Creator and Maker of
‘ all Things in Heaven, in the Earth, &c. *tho’ they*
‘ *do not worship them ; and this is forbidden, both to*
‘ *worship and to make them.*

‘ And therefore all Friends, and People, pluck
‘ down your Images, your Likeness, your Pictures,
‘ and your Representations of Things in Heaven,
‘ &c. I say, pluck them out of your Houses, Walls
‘ and Signs, or other Places, that none of you be

' found Imitators of his Creator, whom you should
 ' serve and worship ; and not observe the idle,
 ' lazy Mind, that would go, invent and make
 ' Things like a Creator and Maker ; any Thing, I
 ' say, that is in Heaven, &c. for mind, while Man
 ' was in the Image of God, and his Likeness, and
 ' the Woman, they did not make any Likenesses ;
 ' but when Man lost the Image of God, then they
 ' did begin to make such Things as the Stock of
 ' *Nimrod*, in *Ninos* his Time ; then they began to
 ' make Images of their Children, and indulge them
 ' that would worship them : At last they worshipped
 ' four-footed Beasts, as in *Rom. i. 23.* so in the Re-
 ' storation of Jesus Christ there is no Image, nor
 ' Likeness, &c. therefore down and away with all
 ' your Images, &c. you Imitators of God your
 ' Maker and Creator, you who have made Like-
 ' nesses of Things in Heaven, &c. I say, down with
 ' them out of your Houses, and off your Sign-posts,
 ' with the Power of God ; for as that arises in your
 ' Hearts, the Nature that doth appertain to them,
 ' or adore or worship them, and the Makers of
 ' them, by the Power of God are thrown down, it
 ' and them both.'

Edward Haistwell, who was once said to be Servant
 to *George Fox*, married a rich Merchant's Daughter,
 and was afterwards esteem'd very rich ; but running
 into Grandeur, he among other Things had Pictures
 hung up in his House, at the Sight of which *William*
Edmundson was so wounded, that he weightily said
 thereon, *Surely the Lord will visit for these Things.*
 Some Time after a Hand turn'd against this rich
 Man, so that instead of his own saying, *he would*
leave off Trade when he had arrived to four Hundred
Thousand Pounds, his Bills were return'd upon him,
 and he fell short with his Creditors, ending his Days
 in that State.

George

George Fox's *Doctrinals*, pag. 73. 'A Cry for
' Repentance to *London* chiefly, and to those whose
' Fruits do shame their Profession, that they may
' come to yea and nay in their Communications and
' Dealings, that their Life may judge the World.'
George Fox concludes this Warning thus. 'And all
' you Makers of Images, Baubles and Toys, to
' please the Lusts and Vanity of the People, repent,
' repent, lest God consume you with the Vanity.
' And you that delight in fine Houses, and Appa-
' rel, and the Eyes are fix'd in those Things, re-
' pent, lest God destroy you with them.' He calls
next to *Astrologers, Fortune-tellers, &c.* 'God's Arm
' is turn'd, with which he will gather his People to
' himself; the Furnace is prepar'd, the Oven is
' provided, and all high Buildings shall be laid low,
' and the Cities waste and without Inhabitants: The
' Lord God is bringing his People to his City, and
' many are in their Way wandering to it, and many
' are enter'd into their Rest. — Therefore to you
' repenting ones is this, and to you unrepenting ones,
' that you may come to see the Way hither out of
' the Earth, into the righteous Way and Path of
' Life, which leads to God the Father of Life; and
' to you this is the Word of the Lord God, from
' him that dwells in that which comprehends the
' World, and answering this shall be with that of
' God in every one of you. — Have not Ribbands,
' Jewels, Images and Baubles, carried away the
' Eyes and Hearts of People, which bringeth them
' to lose Sincerity? O! repent ye whose Hearts
' and Eyes are given to Vanity, lest the Lord
' come upon you like Mortar and Clay, and tread
' you to pieces like Potsherds.'

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